



115th Anniversary

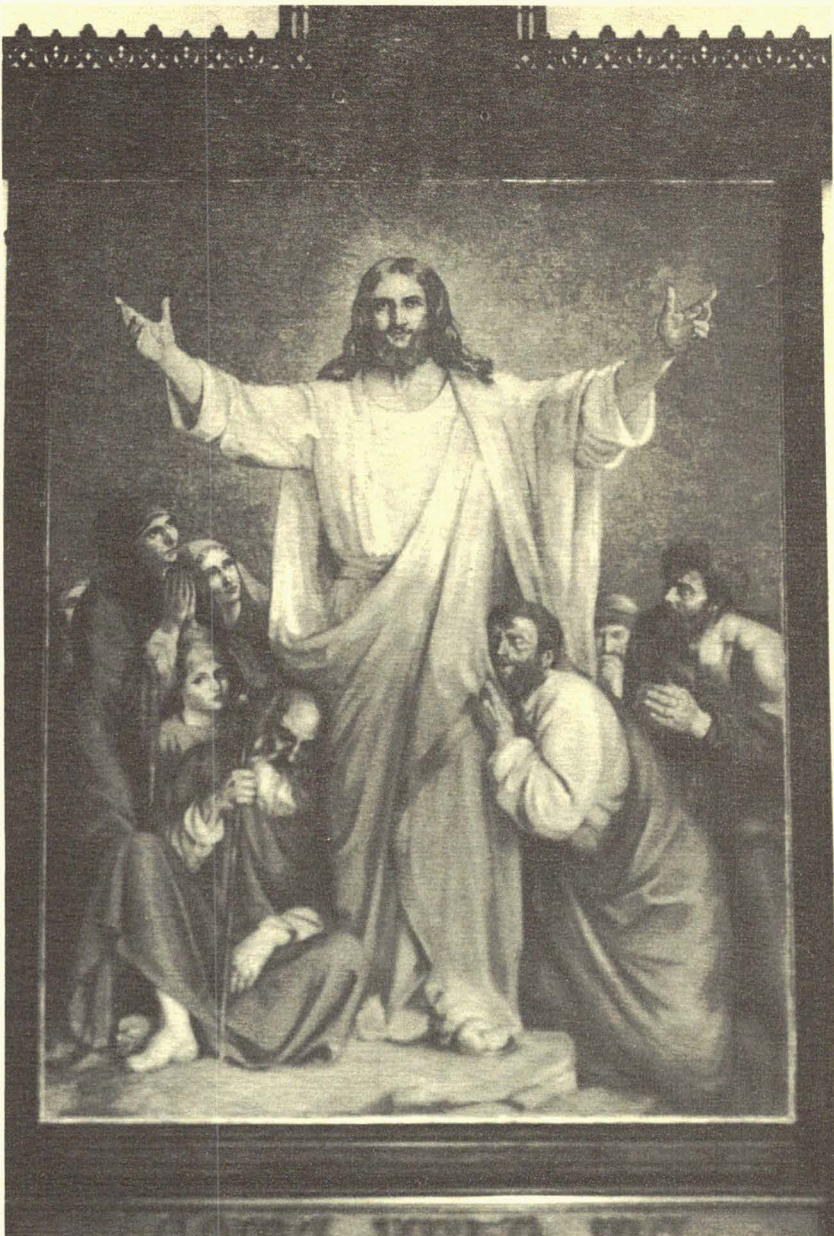
SEVENTH BAPTIST CHURCH
BALTIMORE, MARYLAND

A HISTORY OF

Seventh Baptist Church

BALTIMORE, MARYLAND

1845 - 1960



"COME UNTO ME"



"A Church that Cares, in the Heart of Baltimore"

A HISTORY OF
THE
SEVENTH BAPTIST CHURCH

By

THE REV. ROBERT WARREN HAYS

*Published by the Church in Commemoration
of It's 115th Anniversary*

November, 1960

From the Author:

PREFACE

This history of the Seventh Baptist Church was originally written as a thesis for the Eastern Baptist Theological Seminary. At the time of writing, I had no idea that this material would ever be considered for publication. Consequently, this book is written in the highly stylized fashion associated with dissertation and thesis writing.

The history was written to cover the first one hundred years of the life of the Seventh Baptist Church. In an effort to bring this volume up to date, an additional chapter has been written to cover the years 1946-1960.

Direction and guidance for this task was given by Dr. Norman H. Maring, Professor of Church History at Eastern Baptist Theological Seminary. A sincere word of appreciation is due to the staff and 115th Anniversary Committee of the Seventh Church for their splendid co-operation. Finally, without the continued encouragement and assistance of my good wife—Mrs. Lee Hays—this history would have remained unwritten.

ROBERT WARREN HAYS
Baltimore, Md.

From the Committee:

The 115th Anniversary Committee of Seventh Baptist Church and the Congregation feel deeply indebted to the Rev. Robert W. Hays, B.D., M.Th., presently the pastor of Harford Baptist Church of Baltimore, for the manuscript published in this book.

The Author has honored Seventh Baptist Church, its membership, ministry, and service through the past 115 years by the significant contribution to Baptist history in Baltimore and Maryland. It is the hope of the Church that the book may serve not only to keep alive the records of the past, but also as an incentive to the present and coming generations to yet greater ministry in years to come.

To God the Glory!

F. BREDAHL PETERSEN, *Minister*

JAMES W. ROWE
General Chairman

ALDINE R. BIRD
Chairman Book Committee

JAMES B. WILLAN
Chairman Special Gifts

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INTRODUCTION

Since 1845, the Seventh Baptist Church of Baltimore, Maryland has been a strong and influential leader among Maryland Baptist churches. For one hundred and fifteen years this historic group has dealt with complex problems arising from internal growth and development. Other difficulties of a sociological nature created by the rapid expansion of Baltimore City have been faced by Seventh Baptist Church. With the insights and experiences gained from more than a century of organized church life, this church must now confront some crucial questions concerning her own immediate future.

A survey and study of the historical growth and development of this old and important church has never been written. In 1957 the Seventh Baptist Church sponsored and constituted the Harford Baptist Church; and as the writer was pastor of the Harford Church, this thesis was started in order to obtain a better insight into the mother church. The lack of any continuous historical record of this significant church became another factor in completing the project.

Several other considerations seemed to justify this projected study. By 1958 the two remaining downtown, white, Baptist churches in Baltimore City were the Eutaw Place Baptist Church and Seventh. The Eutaw Place Church had definite plans to relocate in an outlying residential area. Thus, Baltimore would be left with only one white Baptist church in the entire inner-city. The Seventh Baptist Church has informally considered the possibility of relocation. If Seventh did move it would be a serious loss to the work of Baptists in Baltimore for there would be no Baptist witness for Christ in the heart of a city of more than one million people. It was felt that an historical analysis of Seventh might be useful in supplying a composite picture of previous adaptations and modifications. From this study some trends within the church might be found that would project themselves into the future, and these trends might serve as a basis for a more objective decision concerning the question of whether or not to relocate. The history of Seventh may also be useful in indicating the way one strong church can give leadership to weaker churches.

The Seventh Baptist Church has already faced two periods of transition. Both times when the church was changing from an outlying to a metro-

politan church, she was confronted with problems peculiar to the downtown church. While unsuccessful in meeting the problems of the first transitional period, Seventh was able to triumph over the difficulties of a second period of urban sociological change. Though beyond the scope of this paper, it may be noted that the physical and social characteristics of the area have undergone such drastic changes that Seventh might now be considered in a third period of transition, again facing important questions regarding her own future. The Northminster Presbyterian Church opposite Seventh disbanded and a drive-in hamburger stand has been erected on their former site.

Material within the body of the paper has been organized topically with an attempt at chronological arrangement within each chapter. Sources of data were the records and minutes of the Seventh, Immanuel, and First Baptist Churches. Minutes of the annual meetings of the Maryland Baptist Union Association (M. B. U. A.) were employed as were books relating to urban Protestant church growth.

The method of procedure was to survey all available primary source material relating to the Seventh Baptist Church and to study such other material as seemed relevant. From this material the thesis was formulated and then written.

There is only one publication that directly relates to the topic. In 1885 J. F. Weishample published a *History of Baptist Churches in Maryland Connected with the Maryland Baptist Union Association*. This work contains a sketch of the Seventh Baptist Church that gives particular emphasis to the organization of the church in 1845. Weishample made no effort to evaluate the church in terms of its methods or objectives. No other history of the church has been located.

Two statistical tables are given to aid in clarifying the chronological structure of the thesis. Table I has listed the additions and deletions to the church membership from 1845-1945. The total membership for each previous year has also been noted.¹ Table II has listed the pastors in chronological order and indicated their respective lengths of service.

¹ While these totals have not always been mathematically correct, the author has copied them as they were recorded in the statistical tables of the minutes of the M. B. U. A.

CHAPTER I

GENERAL SURVEY

When David Jones established his home on the north side of the Patapsco River in 1661, he settled in the region that was to become in later years the leading metropolis of Maryland. Baltimore Town was laid out in 1729 and incorporated as a city some sixty-seven years later.² By 1845 it had grown to be one of the major cities in the nation. A review of paintings and drawings made about 1845 show Baltimore as a seaport city featuring a prominent business area, cobblestone streets, and several of the large monuments that were to earn for her in later years the nickname of "Monumental City." The population in the 1840 census was listed at 102,313 and in 1850 had grown to 169,054.³

Organized Baptist work in Baltimore began on January 15, 1785, with the formation of the First Baptist Church. By 1795 the two-year-old Baltimore Baptist Association reported six churches with a combined membership of two hundred and fifty-one. This association divided in 1836 over doctrinal matters, and the missionary-minded churches formed the Maryland Baptist Union Association. In 1845 they reported sixteen churches in the state with a total membership of 1,755. When J. W. M. Williams arrived in Baltimore in 1848, he found the Baptists to be a small struggling group.

When I came here, there were three Baptist ministers in the city—George F. Adams, R. Fuller and Franklin Wilson, and only four white Baptist churches—the First, Second, High Street, and Seventh. Only two of these were self-sustaining. There were two colored churches, neither self-sustaining, with 400 members.⁴

The Recollections of Uncle Daniel gives an account of the Baptists in Baltimore in the 1840's as remembered in 1883 by Daniel B. Wilhelm.⁵ In the decade that witnessed the birth of the Seventh Baptist Church there was:

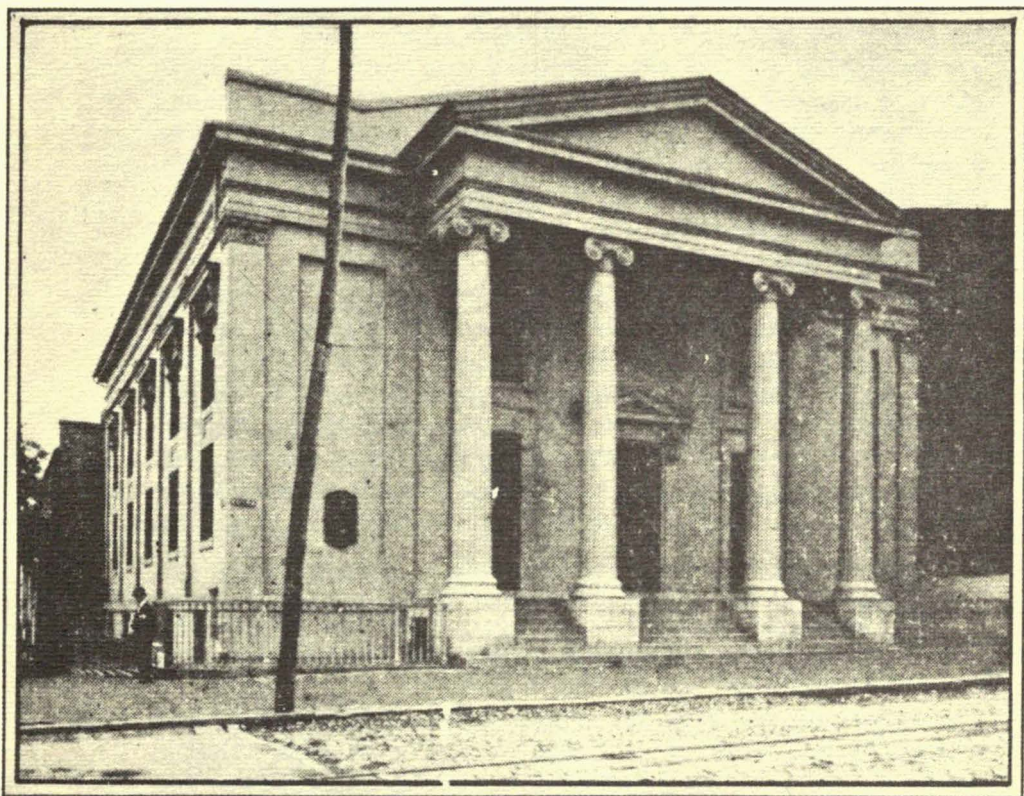
none of this going to the Springs for recreation in the hot summer like

² *Baltimore Classified Telephone Directory*, June 1959, p. 6.

³ Maryland Room, Enoch Pratt Library, Baltimore, Md.

⁴ J. W. M. Williams, *Reminiscences of a Pastorate of Thirty-three Years in the First Baptist Church of Baltimore, Md.* (Baltimore: J. V. Weishampel, Jr., 1884), p. 22.

⁵ The reliability of the description is questioned as Wilhelm has written the entire book as a partial vindication of the "good old days" in the 1840's.



SEVENTH BAPTIST CHURCH—1847-1904

OPENING
OF THE
SEVENTH BAPTIST CHURCH
OF BALTIMORE,

On Sunday, August 1, 1847

ORDER OF EXERCISES—MORNING.

HYMN—BY THE CHOIR.

(*Music Original.*)

Welcome sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes.

The King himself comes near,
And feasts his saints to-day;
Here we may sit, and see him here,
And love and praise and pray.

Welcome sweet day, &c.

PRAYER.

HYMN—BY THE CONGREGATION.

How honored is the place,
Where we adoring stand!
Zion, the glory of the earth,
And beauty of the land!

Bulwarks of grace defend,
The city where we dwell;
While walls, of strong salvation made,
Defy th' assaults of hell.

Lift up th' eternal gates;
The doors wide open fling;
Enter, ye nations that obey
The statutes of your King.

READING THE SCRIPTURES.

HYMN—BY THE CHOIR.

(*Music Original.*)

To Thee this temple we devote,
Our Father and our God;
Accept it thine and seal it now,
Thy spirit's blest abode.

Here may the prayer of faith ascend,
The voice of praise arise;
O may each lowly service prove,
Accepted sacrifice.

Here may the sinner learn his guilt,
And weep before the Lord;
Here, pardon'd, sing a Saviour's love,
And here his vows record.

Here may affliction dry the tear,
And learn to trust in God,—
Convinced it is a Father smites,
And love that guides the rod.

Peace be within these sacred walls
Prosperity be here!
Long smile upon thy people, Lord,
And evermore be near.

SERMON.

BENEDICTION.

TOY, PRINT.

FIRST SERVICE PROGRAM

there is at present. Baptists held Camp Meetings in those days. In those days there was no music used in the Churches; the brethren and sisters did all the singing; they had not to hire men of the men of the world and pay them to lead the singing; the Churches had not become so mixed up with the world as now. Then you could tell a Christian by his dress.⁶

In 1845 Baltimore City was an expanding major seaport community where Baptists were few in number and of slight significance in the life of the city. The establishment of the Seventh Baptist Church marked a turning point in the work of Baptists in Baltimore.

When an internal dispute within the First Baptist Church erupted, one of the factions involved withdrew to establish a new church. This group of about one hundred people first met on October 17, 1845 and on October 27 formally organized themselves as the Seventh Baptist Church. A constitution reflecting their strong views concerning church government was also adopted at this time.⁷ They purchased a meeting house, elected officers and a supply pastor. After an initial effort to secure a pastor met with failure, Richard Fuller was called to serve as pastor of the church. At his suggestion, the first permanent edifice was constructed in 1847. This magnificent stone structure seating over one thousand persons was located in the Northwestern suburban area of Baltimore.⁸

Under Fuller's leadership, Seventh quickly became not only the leading Baptist church in the state but also established herself as one of the strongest Protestant churches in the city of Baltimore. Aided by her aggressive, wealthy, and capable laymen, this strong church brought a new day for the Baptist cause in Baltimore. New churches sprang up, the first organized missionary movement among women was started, some of the major social evils were fought with forthrightness and courage, educational and social institutions were established, substantial support through leadership and finances was given to the fledgling Southern Baptist Convention, and pioneer work was started in the area of Negro Baptist education. The Seventh Church continued to grow until by 1872 her membership was well over one thousand.

One factor affecting the development of the church was its location. By remaining in the same place for many years, the church found her site being

⁶ Daniel B. Wilhelm, *Recollections of Uncle Daniel* (Baltimore: J. F. Weishampel, 1883, p. 8.

⁷ Further details of these incidents will be given at the end of this chapter.

⁸ The building on the Northwest corner of Paca and Saratoga Streets is still used for religious purposes. It is now the home of the St. John the Baptist Roman Catholic Church for Negroes and still gives evidence of being an imposing ecclesiastical edifice.

changed from a wealthy residential area to a highly developed commercial one. The rapid growth of the city caused Seventh to change from a suburban to a downtown church. The first permanent building was erected at Paca and Saratoga Streets. Pictures on file at the Enoch Pratt Free Library show this locality to be, in 1845, a suburban residential area.

In 1867, Richard Fuller and a large number of his substantial laymen, realizing that their church site had by this time been engulfed by the expanding commercialism of the city, decided upon a course of action that eventuated in the establishment of a Baptist church in the new suburban area of the city. It was called the Eutaw Place Baptist Church and quickly surpassed Seventh to become the ranking Baptist church in Maryland. When Fuller resigned to become the first pastor of Eutaw Place, many leading families of Seventh left at this time to unite with their pastor's new church. This new church was not the result of any disharmony between the members of Seventh but rather a consequence of positive forces. A continuing spirit of genuine good will existed between the two churches.

William T. Brantly came to Seventh in 1871 as her second pastor. Though suffering from recent losses to Eutaw Place, Seventh soon reasserted herself as a leading church in the denomination. Surpassed in gifts to missions by only two of her daughters—Franklin Square Baptist Church and Eutaw Place Baptist Church—this church continued to be an influential leader in all areas of denominational life. The sudden death of Brantly in 1883 marked the end of a mighty period of growth, leadership, and prosperity for Seventh.

Between 1870 and 1900 the city had continued to expand at a rapid rate. Increasing commercialism had so increased real estate values that by 1892, when the members of Seventh Church wanted to increase the size of their site to provide space for the erection of a chapel, they discovered that the cost of the land had become more than they could afford.⁹ By 1900 the church found herself in a blighted area. The fine old brownstone residences had been converted into multiple dwelling rooming houses. People in the neighborhood had a high degree of mobility. The established families of Seventh were moving to the suburbs. Some families retained their loyalties at "old Seventh," but the records indicate a number of transfers by letter to the local churches further away from the inner-city. Roman Catholics were able to make great numerical growth among the immigrants from abroad by adapting their church program to meet the needs of these people. Seventh, along with the bulk of the Protestant churches, was unable to remodel her program to reach those who lived in the immediate vicinity of the church

⁹ Minutes, Seventh, Oct. 2, 1892.



REV. WILLIAM T. BRANTLY

building. Arthur Swift has indicated that the Protestant churches had stubbornly maintained the basic functions of the rural church—namely, worship, Sunday School, Ladies Aid, and youth in that order.¹⁰

Frederick A. Shippey has found the *traditional* downtown church to have the following characteristics:

1. familiar hymns and the non-controversial tenets of religion,
2. the typical denominational pattern of organization,
3. a stress on personal religion,
4. a vocal attack on social problems,
5. a solicitation of the preferences of older people,
6. the clergyman has a "voice" in the community,
7. attractive paid music, and
8. an evening service.¹¹

Each of these characteristics were to be found in the Seventh Church during her period of decline from about 1883 to 1904. The church was unable to adapt to the competition of an urbanized, industrialized community.

Although the constituents of Seventh had become aware of these urban sociological forces, they were unable to modify the objectives of the church program and to adapt to meet these changes. "This church has reached a point," stated the minutes in 1902, "where it is necessary either to largely reduce its expenses, or by change of methods or location to increase its membership."¹² A committee appointed to survey the membership reported back these impressions:

The church also has to confront the conditions which all downtown churches are being called upon to contend with, the changes of environments and conditions; what once was a center of family life, is now largely occupied by boarding houses, with a constantly changing population. The families who live in the immediate neighborhood of the Church, are largely those whose religious tendencies are toward the Catholic or Lutheran Churches, and our Church seems unable to influence them to attend its services.¹³

With these factors affecting the church to the point of continual loss in membership and revenue, the Seventh Church began to think of relocating or consolidating. In 1899, in response to a letter from the North Avenue Baptist Church requesting them to appoint a committee to consider merger, the Seventh Church replied that they did not desire to consolidate with any other church.¹⁴ A committee reported in 1902 that the church should give

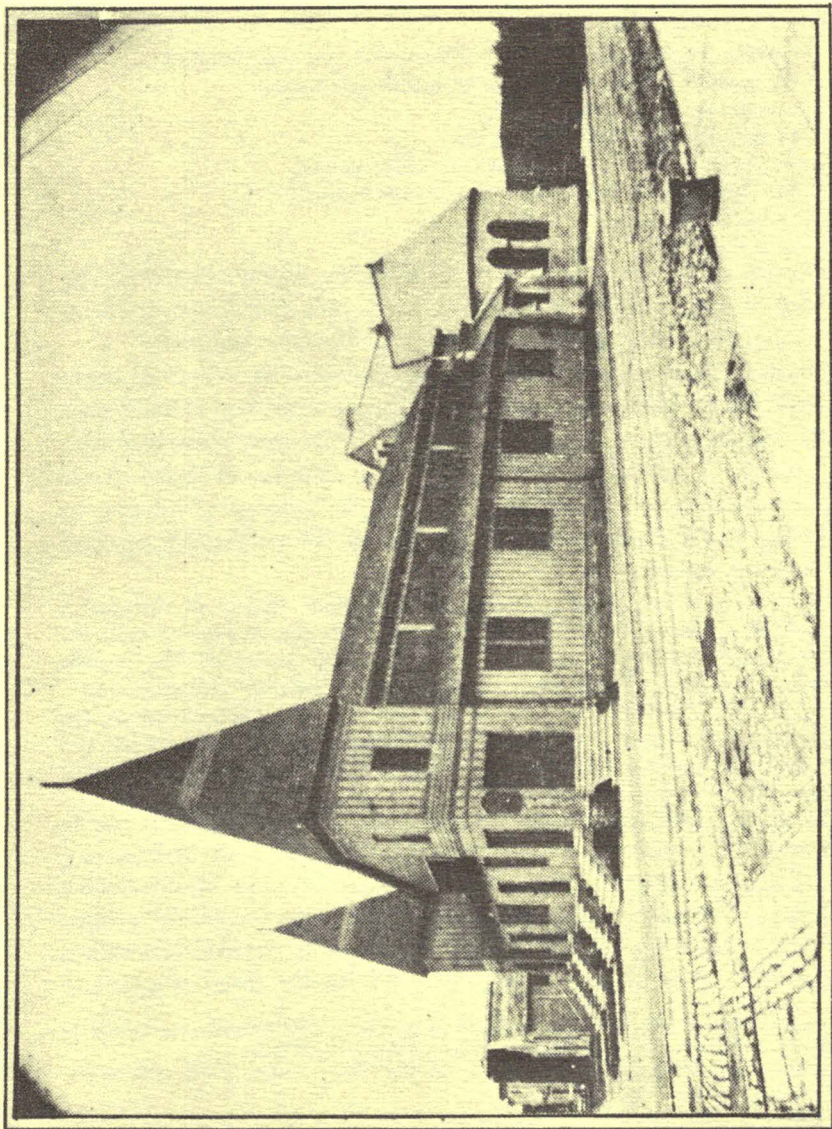
¹⁰ Arthur Lessner Swift, Jr., *New Frontiers of Religion: The Church in a Changing Community*. (New York: The Macmillan Co., 1938), chapter 12.

¹¹ Frederick A. Shippey, *Church Work in the City* (New York: Abingdon-Cokesbury Press, 1952), pp. 10-12.

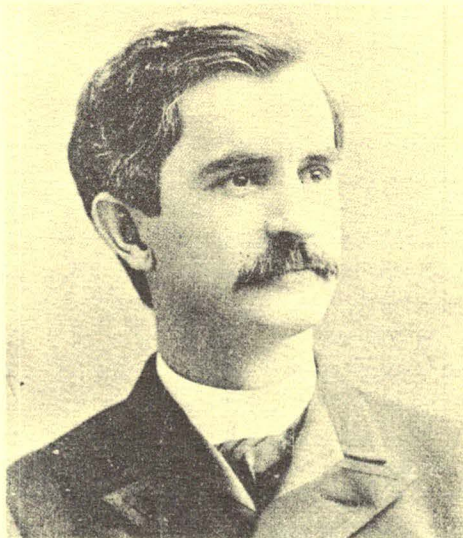
¹² *Minutes, Seventh*, Jan. 6, 1902.

¹³ *Ibid.*, Feb. 17, 1902.

¹⁴ *Ibid.*, Feb. 17, 1902.



IMMANUEL BAPTIST CHURCH



REV. A. C. DIXON

serious consideration to consolidating with some other Baptist church. That there were strong feelings regarding this matter is indicated by the fact that a minority report was also brought in by the committee. It suggested that the church "remain at its present location but under adjustments of its affairs."¹⁵ The church was also affected by a continual turnover of her ministers. From 1883 to 1905 five different men served the Seventh Baptist Church as pastor. Further evidence of decline was shown by the annual reports of the church to the Maryland Baptist Union Association. In 1902, they wrote that the work was difficult.¹⁶ In 1903 they reported that collections were rapidly falling off and 121 members had been erased from the books. One of the outstanding churches in the nation found herself slowly dying. Changes produced by urban development had caused the transition from a suburban to a downtown church. Seventh was unable to modify her program to meet this challenge and had been forced into decline. By 1904 there were only three hundred on the church roll, and the majority of these members decided that merger was the only solution to the continued existence of the Seventh Baptist Church. Uniting with the Immanuel Baptist

¹⁵ *Ibid.*, Oct. 2, 1899.

¹⁶ *Minutes, M. B. U. A.*, 1902, p. 42.

Church in 1904 marked the end of a fifty-nine year period of separate existence; henceforth the destiny of the Seventh Church would be profoundly influenced by the assimilation of another congregation and the resultant relocation.

The Immanuel Baptist Church was started by the Eutaw Place Church on November 7, 1880 as an afternoon mission Sunday School.¹⁷ On October 10, 1882, with fifty-three members of Eutaw Place transferring their memberships, the Immanuel Church was organized. A stone chapel seating about five hundred persons was erected on the edge of the city at St. Paul Street and Boundary Avenue (later called North Avenue). This suburban church called Amzi Clarence Dixon as the first pastor.

A. C. Dixon had been a pastor in North Carolina, the Chapel Hill Church and the First Church of Asheville. After a slow beginning at Immanuel, Dixon soon acquired a local reputation as an eminent pulpiteer. The chapel became seriously overcrowded and Dixon led the church to erect a large unadorned wooden building in front of the chapel. This building was called the Gospel Tabernacle and when opened in October 1886 seated 1,200 people. Dixon's fame and ability soon produced Sunday evening crowds that were straining the combined capacity of the Tabernacle and the chapel. The pastor desired an extension of the Tabernacle in order to seat three thousand people.¹⁸ Some of the members, however, felt that the Immanuel Church had reached such a position of prominence that a church building of more ecclesiastical appearance was required. When Dixon realized that he and the congregation had reached an *impasse* in regard to extending the Tabernacle, he moved to the Hanson Place Baptist Church in Brooklyn where he hoped to erect the kind of building that was unacceptable to Immanuel.¹⁹

Madison C. Peters, an outstanding pulpiteer, was another pastor of Immanuel. Formerly an Episcopalian rector, he had become a Baptist and served an important church in New York. His ministry at Immanuel is remembered chiefly for his defense of "Baptist distinctives." After leaving

¹⁷ *Minutes, Immanuel Baptist Church*, 1882.

¹⁸ Helen C. A. Dixon, A. C. Dixon, *A Romance of Preaching* (New York: G. P. Putnam's Sons, 1931), p. 14.

¹⁹ Dixon was never able to bring his dream for a huge tabernacle to fruition but did pursue a noteworthy career. From Hanson Place, he went to the Ruggles Street church in Boston, next to the pulpit of the Moody Bible Institute, and then overseas to Spurgeon's Metropolitan Tabernacle in London, England. He returned to Baltimore in 1921 to become the first pastor of the University Baptist Church. A. C. Dixon was noted for his ultra-conservative theology and served as editor for *The Fundamentals*. In 1886, a Prohibition Association was formed in Baltimore, largely through Dixon's preaching about alcohol.

the Immanuel Church, Peters embraced yet another denomination—the Presbyterian Church. Immanuel was not able to erect a building during his ministry; but in 1904 this church saw an opportunity to have, in front of the stone chapel, the kind of building that they felt would be worthy of their prominence. Seventh had in the pulpit a certain McDuffie who was noted as a “building pastor.” Sensing the value of a merger with the struggling Seventh Baptist Church, Immanuel made several overtures to them, and on February 17, 1904, an agreement was made.

The two churches formally merged on March 5, 1904, under the following conditions:

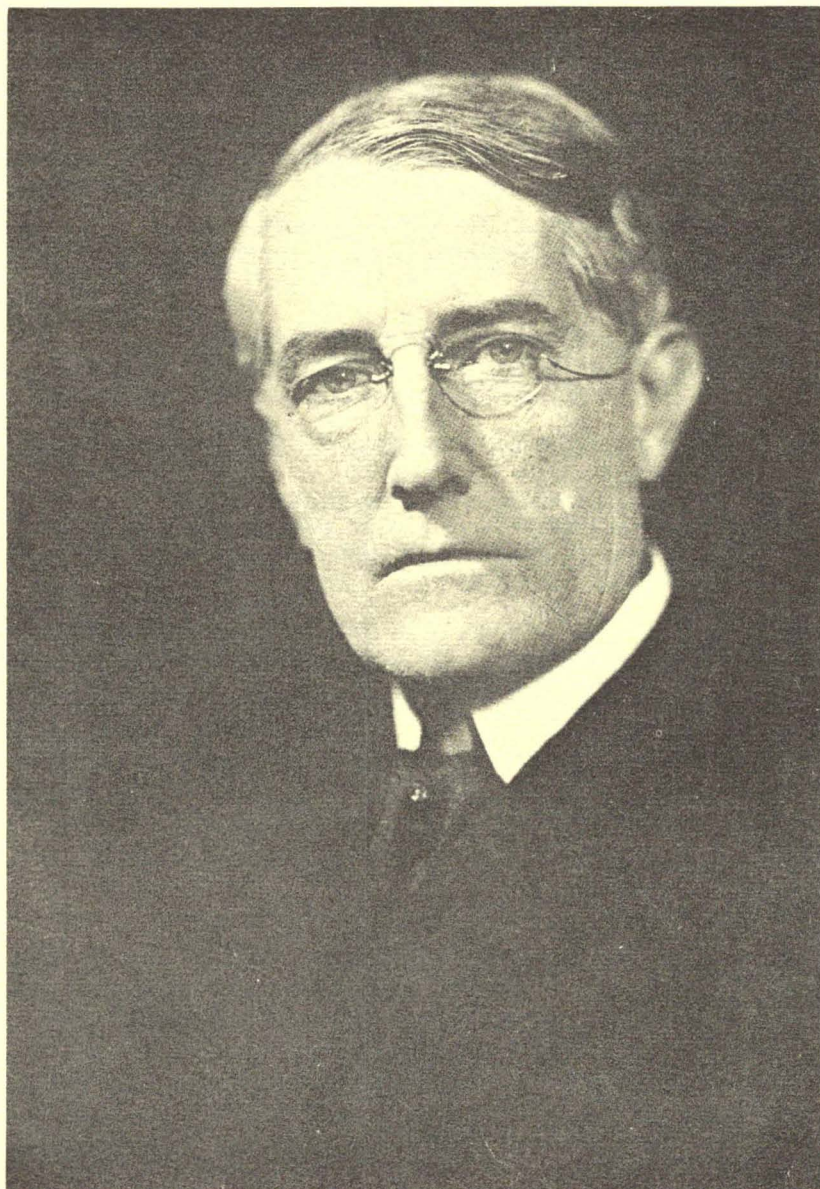
1. The name of Seventh Baptist Church was retained,
2. All property of Immanuel was deeded to Seventh,
3. All members of Immanuel were to move their church letters to Seventh,
4. New officers with equal representation from both churches, were to be elected,
5. Seventh Church was to move to the Immanuel plant,
6. McDuffie of Seventh was to become pastor of the new church, and
7. The Sunday School of Seventh was to remain at the old location until the building was sold.²⁰

The old wooden Tabernacle was soon demolished and supplanted by the present towering semi-Gothic stone structure. This new building seated about seven hundred persons and featured a magnificent organ, rich stained glass windows, and an immense spire. The “old Seventh” building was sold and funds from the sale used to erect the new structure. While the new building was being constructed, the “new Seventh” built a simple frame chapel in the Northeast section and named it “Immanuel Mission.” The mission was soon constituted as a regular church and is still in existence at the same location.

H. Paul Douglass has observed a pattern of growth for urban churches. His conclusions show that following the completion of its original building, a church experiences a rapid development followed by an extended period of checking and decline; and then subsequent to its relocation there is a new rate of growth almost parallel to that of its first period.²¹ The “new Seventh” prospered under the leadership of John Roach Straton, whom they called as pastor in 1907. Through her large financial contributions as well as her talented and denominationally minded laymen, the Seventh Baptist

²⁰ *Minutes, Seventh*, Feb. 17, 1904.

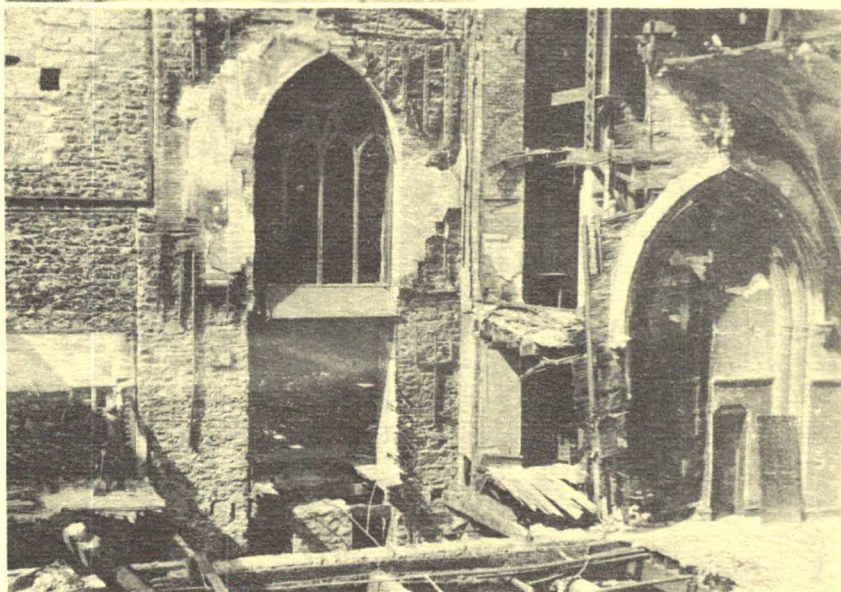
²¹ H. Paul Douglas, *How to Study the City Church* (New York: Doubleday, Doran & Co., Inc., 1928).



REV. JOHN ROACH STRATON



THE GREAT
FIRE
JAN. 9, 1919



Church regained her position as a leading church in both city and state. The church program and organization became molded along traditional denominational lines. Vocal attacks from the pulpit against the major social evils of the day characterized this era in the church's life; the pioneering spirit of vigorous expansion and the reform movements of Fuller's day were not to be duplicated in the Seventh Church in the first half of the Twentieth Century.

Fire destroyed the interior of the sanctuary and the chapel during the night of January 9, 1919. Within one year the church was restored through sacrificial giving on the part of the members. During the ministry of Straton, Pinchbeck, and Day, the Seventh Baptist Church continued to give active leadership to denominational activities, and was essentially a family-type church appealing to semi-professional and businessmen.

Except for the Depression years, Day led the church in a steady and prosperous growth. Seventh remained a liberal supporter of all mission causes within the denomination but drifted away from the traditional patterns of administration and program that marked her sister Baptist churches. Day helped Seventh to understand that a second period of transition was in the process of unfolding, and that new challenges were demanding new methods. The same sociological patterns had repeated themselves. Residential areas had changed to commercial zones. The Seventh Baptist Church again became a down-town church. This second transition from suburban to down-town church did not produce as marked a period of decline. The Second World War had forced large numbers of southerners to migrate to industrial jobs in Baltimore. Many of these people were Baptists who settled in the vicinity of Seventh Baptist Church. The large number of additions to the church by letter, as shown in Table 1, helped bring about a new period of growth. A second factor that helped the church to avoid the difficulties encountered by the traditional down-town church was the ability to modify her methods and objectives to meet these changing factors. Revival meetings were discontinued and replaced by a program of evangelism through intensive neighborhood visitation. Many who lived in the vicinity came to the church offices for personal and spiritual counselling. Part of the response to these challenges resulted in a loosening of strict denominational ties and earned for Seventh Church the reputation of being "different." While more traditional-minded churches were closing their doors, the Seventh Baptist Church was able to remain in her location and minister to the people in that parish.

Having briefly sketched the growth and development of the church, it may be helpful to examine the movements within the First Baptist Church that led to the formation of Seventh.

After bitter controversy and action before the courts, a number of members withdrew from First Baptist to form the Seventh Baptist Church. This struggle may be traced back to 1821 when John Finlay came to the debt-ridden, struggling First Church. After fifteen months of service he suddenly resigned and was reinstated only upon his condition that the entire government of the church be placed in the hands of the pastor and four "ruling elders." This procedure, while contrary to usual Baptist policy, was accepted. Finlay resigned in 1834 and was succeeded by Stephen P. Hill who served for sixteen years. At the beginning of Hill's ministry, the church modified the form of government to the extent that an "executive committee" (which was elected annually) became responsible for governing the church. Affairs progressed smoothly until 1839 when the sweeping revival of Elder Knapp brought two hundred and fifty new members into First Church. Sensing that many of these newer members did not agree with his methods of conducting the affairs of the church, Hill resigned in 1843. The church would not accept his resignation, and he continued as pastor for some months before again resigning. This time the resignation was accepted, but when the time came for a new election serious contention arose. According to Weishample, "an effort was made for the first time in the history of the church to exclude the ladies from the privilege of voting."²² He also remarks that a very large proportion of the members were females. The friends of Hill withdrew from the church and for some time worshipped in a hall. Each faction claimed to be the legally constituted church body and both sent delegates to the M. B. U. A.²³ After the withdrawn group was denied access to the church property,²⁴ the issue was taken to court; and the court ruled in favor of the friends of Hill who upheld the right of female suffrage.²⁵ These members then returned to the building of the First Baptist Church and Hill continued as pastor for several years. The group formerly in possession of the building withdrew and became the Seventh Baptist Church of Baltimore, Maryland. It may be noted here that in September of 1851 another conflict within the First Church over the manner of church government resulted in the addition of twenty-three more members to

²² Weishample, *op. cit.*, p. 40.

²³ See Appendix for report.

²⁴ Some of the correspondence between the two factions is included in the Appendix.

²⁵ See Appendix for description of court ruling.

Seventh.²⁶ Following the loss of these and other members, Dr. Williams (who succeeded Hill) remarked that they were "without a deacon or a Sunday School superintendent, or a single male teacher, or a man who could lead in public prayer. Some suggested that our name should be changed to "First Female Baptist Church of Baltimore."²⁷

The founders of Seventh immediately drew up a constitution that gave large powers to a few people. The minutes show that the officers were to consist of the pastor,²⁸ seven deacons, a clerk, and a treasurer. The pastor and deacons constituted a Board of Elders,²⁹ and a reading of the minutes shows that all major decisions from 1845 to October 21, 1847 were made by this group. When Fuller became pastor, the Board of Elders was changed, on October 21, to the "General Committee of the Seventh Baptist Church." This was a change in name only. A highly centralized form of church government has been the general pattern at Seventh from 1845-1945. Even though the franchise was extended to female members, a close reading of the minutes and reports would seem to indicate that major policies were decided by a select group of laymen. Even in 1945 the basic structure of church government proposed by Finlay in 1823 for First Church could be detected at Seventh. The Board of Deacons, the Board of Trustees, and the Finance Board were combined to form the Executive Committee. Within the Executive Committee was a much smaller Advisory Board whose function it was to advise the larger committee. The early years of a church and various factors in its formation can thus influence its future history.

²⁶ Weishample, *op. cit.*, pp. 41, 104.

²⁷ Williams, *op. cit.*, p. 7.

²⁸ The term "Bishop" was also used here and in other early records to designate this office.

²⁹ *Minutes, Seventh*, Oct. 27, 1845.

CHAPTER II

EVANGELISM AND MISSIONS

The development and growth of the Seventh Baptist Church has been affected by changing concepts of evangelism and the primacy given to missions by pastor and people. These two forces of evangelism and missions have inter-acted to produce a church whose missionary zeal has been characterized by liberal financial contributions and by a pioneer type work in establishing city missions. The evangelistic spirit of the church was channeled principally through the method of revival. Seventh was a major factor in preserving the foreign mission movement of the Southern Baptist Convention during the Civil War.

A Changing Concept of Evangelism

While the *theology* of evangelism remained unchanged, the *methods* of winning the unsaved experienced a major change. The adaptation of a different method of evangelism to meet changing sociological conditions in the 1920's and 1930's enabled the church to overcome an anticipated period of decline. The method of revivalism was used from 1855 until about 1925 when it was replaced by evangelism through personal counseling. The revival method produced its greatest numerical results in the years closely preceding and following the Civil War.

During the nineteenth century, Baptists relied heavily upon the revival or protracted meeting to provide members for their churches. An increasing stress on the importance of individual faith and the necessity for personal conversion demanded a religion of the heart rather than the head. Revivalism was a technique geared for results. Theological implications were frequently ignored or reduced to a minimum. Billy Sunday, far more dramatic in his techniques of mass evangelism than Moody or Finney, reduced all theology to the two word creed "Jesus Saves." "I don't know," Sunday remarked, "any more about theology than a jack-rabbit does about ping-pong, but I'm on the way to glory."³⁰ Conversion was the end result of revivalism, and churches found themselves growing in number with people who often lacked basic loyalty to the program of the church.

³⁰ William T. Ellis, "Billy Sunday": *The Man and His Message* (Philadelphia: The John C. Winston Company, 1914), p. 147.

Revivals in the middle eighteen hundreds lasted from one week to two months with the average being about two weeks. Meetings were held in both morning and evening and included Saturdays. At Seventh the pastor occasionally led the revival meeting, but usually another pastor or evangelist was procured. Records revealed protracted meetings held at Seventh in 1855, 1857, 1870, 1878, 1880, 1882, 1885, 1890, 1911, and 1915. The revival was such a customary procedure in Baptist churches that other meetings may have been held but were not recorded. In commenting on Richard Fuller's attitude towards such meetings, Cuthbert said that "it was a theory of Dr. Fuller's that these occasional additional services were important, if not essential, to the well-being of every church."³¹

One of the outstanding meetings in the history of the Seventh Baptist Church was held in 1857 with Elder Stephen Jacob Knapp. Knapp had previously held a meeting at the First Baptist Church about 1830 that resulted in two hundred and seventy additions to that church.³² The meeting at Seventh in 1857 resulted in one hundred and fifty additions. A Baltimore daily newspaper, *The Sun*, did not report these meetings as news nor was any editorial comment made. The few paid advertisements were the only indication that the meeting was in progress. The advertisement of January 22, 1857 is typical of the kind of public notice that was made.

THE SERVICES IN DR. FULLER'S CHURCH are continued and will be continued for some weeks. Rev. Jacob Knapp preaches EVERY MORNING at 11 o'clock and EVERY NIGHT at 7½. The pews are free.

While the meeting was in progress at Seventh, Knapp received a strong invitation from the Franklin Square Church to come and assist them. Knapp asked the church to consider this invitation at a business session.

A decided and unanimous vote was passed, that it would be highly injurious to the cause of our great Redeemer, and a slighting of the manifest workings of the Spirit of God upon the masses who *were nightly* thronging our sanctuary; to intermit at this time, the labors and cooperation of God's people in the great business of saving souls when the interest was evidently increasing.³³

After two months at Seventh with occasional sermons delivered at both white and Negro churches, Knapp did hold services at Franklin Square.

³¹ Cuthbert, *op. cit.*, p. 121.

³² Helen E. Henderson, *A Brief History of the First Baptist Church of Baltimore* (Baltimore: By the author, n.d.), p. 4.

³³ *Minutes, Seventh*, Feb. 15, 1857.

As evidence that the Seventh Church participated actively in the revival method of evangelism it was noted in the minutes of 1878 that the use of the edifice should be tendered, through the Pastor, for the Moody meeting.³⁴ Moody held a series of meetings in Baltimore during the winter of 1878-79. The city was divided into four sections and Moody held services in each for about a month. Two students of Johns Hopkins University wrote a complete account of these meetings.³⁵ There is no mention in their work of any services being held at Seventh, though Moody held month long meetings in the Eutaw Place, High Street, and Broadway Baptist Churches.³⁶ A complete listing of cooperating ministers was not formulated, but the Seventh pastor was not listed on any of the committees.³⁷ The fact that they offered the use of their building shows that the members of Seventh were agreeable to these meetings. The daily papers carried summaries of the sermons preached by Moody and occasionally commented on the visiting clergymen, but the name of W. T. Brantly was never mentioned. Twenty-two years after Moody held this meeting in Baltimore, a Moody Memorial service was held at Seventh. The church was reported crowded for this service, and \$770 was raised for the Northfield School.³⁸

On at least one occasion, Seventh sent to England to procure a man for their meetings. In 1885 the church brought Wharton from England for a revival meeting.³⁹ He later became the first pastor of the Brantly church.

The Seventh Baptist Church continued this method of evangelism through revival until 1926 when John Henry Day became pastor. Mass revivalism had ended with the sensationalism of Billy Sunday and the beginning of World War I. Baptist churches continued to hold annual revival meetings and combined the evangelistic efforts of the Sunday School with the revival method to produce "Decision Days." Winthrop Hudson observed that in the years after the Civil War, American Protestant churches were faced with the necessity of finding another method of evangelizing.⁴⁰ The revival method had declined in effectiveness and churches turned to the Sunday schools for evangelistic prospects.

³⁴ *Ibid.*, Oct. 20, 1878.

³⁵ Thomas M. Beadenkopf and W. Raymond Stricklen, *Moody in Baltimore* (Baltimore: The Sun Printing Co., 1879).

³⁶ *Ibid.*, p. 12.

³⁷ A. C. Dixon assisted Moody at this time in a series of noonday services in a rented theater for business men. Source—typed biography of Dixon in the Files of Seventh; no date, no author, unbound.

³⁸ *Minutes, Seventh*, Oct., Nov., 1900.

³⁹ *Ibid.*, 1885.

⁴⁰ Winthrop S. Hudson, "American Protestantism," *Crossroads*, VII (April-June, 1957).

When John Henry Day came to Seventh in 1926, he realized that the area in the immediate vicinity of the church was becoming increasingly commercialized. Crowded multiple dwelling units engulfed the church plant, and the membership was constantly moving farther from the location at North and St. Paul Streets. Day led the church to discontinue holding revival meetings and concentrated his energies upon visitation and counseling. Several of the other city churches were facing similar problems of changing community, but these churches generally refused to give up the methods of evangelism that had proven so successful in times past. From the time Day began his ministry until 1935, nine Baptist churches in Maryland were discontinued. Among them were three down-town Baltimore churches: Franklin Square, Miller Memorial, and McCormick Memorial. The Brantly, Fuller Memorial, Fulton Avenue, and Grace Baptist churches remained in the down-town area and struggled along through these years with the traditional programs for evangelism. By 1945 only one of these churches remained at the same location, and one had discontinued; the others found it expedient to relocate. While other churches were faltering, the Seventh Church under their changed method of evangelism showed significant additions by baptism annually.

The Primacy of Missions

The general term "missions" as used here includes the more specific areas of foreign, home, state, associational, and local missions. When the term is used in the singular it is meant to designate a specific preaching point or branch Sunday School station that is established for the purpose of developing it into a church.

From the beginning of her history, the Seventh Church has been actively interested in missions and has given of her largess to remain a leading contributor in Maryland. During the first quarter-century of her existence, she pioneered in the establishment of new churches and branch Sunday Schools. A decided change in attitude was made concerning the scope of work of the assistant staff personnel from that of colporteur and city missionary to the status of assistant pastor. During the Civil War, the Seventh Church played a major role in sustaining the work of the foreign Mission Board of the Southern Baptist Convention. Some effort was made to minister to the foreign language groups within the city. An aggressive group of men who were organized to do evangelistic work laid the foundation for a solid missionary interest in the church. Several of the above factors will be considered in detail. Mention will also be made of the church's influence,

through pastors and laymen, in Maryland agencies such as the Baltimore Baptist Church Extension Society. Brief biographical data of those members of Seventh who served overseas as missionaries has also been included in this chapter.

The Young Men's City Mission Society

One of the vital missionary forces of the Seventh Baptist Church was the Young Men's City Mission Society. It was organized on September 9, 1848 as a city mission tract society and incorporated in 1866.⁴¹ In view of the large scope of work attempted by the group, it was remarkable to discover that the Minutes of Seventh Church contained only one slight reference to the organization. The minutes of the M. B. U. A. said:

They have a "Young Men's City Missions Society" whose members distribute Tracts and Bibles among the poor, every Sabbath afternoon. They visit and read the Scriptures to many who are unable to read. They have distributed about 14,000 tracts and some 50 Bibles. They have provided clothing for those in need.⁴²

In 1867 the report to the M. B. U. A. stated that "Mrs. Annie Brittain has been for some time engaged as a city missionary by the Young Men's Society."⁴³ Mention was made of the Society as late as 1880.

The other reference concerning this group was found that gave evidence of the financial ability as well as the mission concern of the Society. This account showed the church pioneering the method of establishing a branch Sunday School that would develop into a church.

Brantly Church . . . is the direct growth of "mission work." Simply stated, the Seventh Church "City Mission Society" bought an old chapel on Pierce Street near Fremont, in 1864, and begun (sic) a Sunday-school there with 28 scholars. It flourished wonderfully, and in 1880 a larger building on the corner of Schroeder and Pierce streets was secured at a cost of \$3,000.00, by the aid of liberal brethren, to which the school was removed and where the plan of a new church was decided upon.⁴⁴

There was a strong possibility, though the records do not state this fact, that the members of this Society were also active in the other branch Sunday

⁴¹ Weishampel, *op. cit.*, p. 103.

⁴² *Minutes, M. B. U. A.*, 1847, p. 20.

⁴³ *Ibid.*, 1867, p. 29.

⁴⁴ Souvenir Programme, *Baptist Young People's Union of America July 18th, 19th, 20th and 21st, 1895—Baltimore, Md.* (Baltimore, John H. Williams Co., 1895), p. 32.

schools controlled by Seventh. The records have indicated that an impressive local missionary work was rendered by the Young Men's City Mission Society.

The Daughter Churches

Seventh Baptist Church was responsible for establishing five new Baptist churches in the first hundred years of her existence. During her first twenty-six years, Seventh established three of the four Baptist churches that were started between the years 1845 and 1871. Churches organized were Franklin Square in 1854, Lee Street in 1855, Eutaw Place in 1871, Brantly in 1886, and Immanuel in 1908.

The Western Branch Sabbath School had been organized and conducted by members of Seventh as a missionary activity in the area of Baltimore and Calhoun Streets. On November 11, 1854 this branch Sunday-school was constituted into the Franklin Square Baptist Church.⁴⁵ This new church developed into one of the strongest works in the city, established two churches still functioning, and herself disbanded in 1928 after being surrounded by Negro population.

This aggressive mission policy was continued by Seventh in the establishment of a new branch Sunday-school the week after Franklin Square was organized.⁴⁶ The school was under the guidance of a certain Mister Butcher from Seventh from 1854 until 1863.⁴⁷ The eventual outcome of this mission school was unrecorded.

When the first permanent structure for Seventh was erected in 1847 the locality was residential. By 1871 the area was entirely commercial. As churches of other denominations were moving toward the expanding suburbs, several substantial members of Seventh had considered the possibility of relocating. When Brother Hiram Woods offered to give a valuable piece of real estate and \$5,000 "for the erection of a church in the N. Western section of this City,"⁴⁸ it was decided to accept his offer. Within a six-month period almost the entire \$60,000 needed for construction of the new building was raised through subscriptions. The pastor of Seventh, Richard Fuller, and one hundred and thirty-two other members of the church then met in the new building and organized themselves as the Eutaw Place Baptist

⁴⁵ *Minutes, Seventh*, Nov. 10, 1854.

⁴⁶ *Ibid.*

⁴⁷ *Minutes, M. B. U. A.*, 1863 p. 31.

⁴⁸ *Minutes, Seventh*, Dec. 8, 1867.

Church on February 17, 1871.⁴⁹ A sizeable congregation still remained at Seventh, and there was no evidence of discord or opposition to this move recorded in the minutes. The building became the outstanding ecclesiastical edifice of its day; and the Eutaw Place Baptist Church developed into one of the strongest works in the state, continuing in the steps of the mother church by herself organizing missions schools. One of these missions established by Eutaw Place became the Immanuel Baptist Church which merged, in 1905, with Seventh. The Eutaw Place Baptist Church has maintained her existence in the same structure since 1871.

The memory of William T. Brantly was honored by having the fourth mission church of Seventh named after him. The conditions which led to the formation of Brantly are listed in the previous section concerning the Young Men's City Missions Society. Of the five churches established by Seventh, the Brantly Church was the only one that partly resulted from internal strife within the mother church. Rev. Wharton came from England to hold a protracted meeting at Seventh in 1885. A speaker of unusual ability and magnitude, Wharton became the first pastor of Brantly Church the following year. Several able lay leaders and numerous members left Seventh at this time to assist the newly organized work. By 1895 Brantly had become the largest church in the association, having nearly 1,000 members.⁵⁰ This was one of the contributing factors in the decline of the church life at Seventh during the last decade of the nineteenth century. The Brantly Baptist Church has maintained her existence and by 1945 had relocated in the suburbs.

Following the merger of the Seventh and Immanuel Baptist Churches in 1905, the new Seventh membership erected in 1906 a mission station in a newly-developing residential area on Milton Avenue and gave to this mission the name formerly used by one of the merged churches. Members of Seventh assisted this new work with leadership and finances until they were able to maintain themselves. The Immanuel Baptist Church has continued its existence as one of the weaker churches of the city.

From her beginning until her merger with Immanuel, the Seventh Church displayed an aggressive program of establishing mission stations that were nurtured into local churches. This period in Seventh's history coincided with the period of rapid numerical growth within the Protestant churches of America.

⁴⁹ *Ibid.*, 1871.

⁵⁰ *Souvenir Program, op. cit.*, p. 32.

The Professional Missionary

Paid staff members have been responsible for the local mission enterprises conducted by Seventh, but through the years there was a change in the scope of work of these professional church workers. At the outset of the work at Seventh, local groups within the church, rather than the church itself, employed individuals whom they called Colporteur and City Missionary. When these small groups were unable to finance this program, the church was asked to underwrite the expenses of the Colporteur. As the church assumed financial control of this program, the person thus employed came under the supervision of the pastor and was given the title of Assistant Pastor. The scope of work became centered within the local church itself. As a result of a large bequest, the church was designated to employ by means of invested funds a Sunday School Missionary in addition to the Assistant Pastor. During the period of financial and numerical decline in the 1880's and 1890's the position of Assistant Pastor was discontinued. An official Sunday School Visitor was maintained primarily by means of the invested funds until 1927 when this role was dropped and an Assistant Minister was employed. Assistant Ministers were then maintained from 1927 to 1945 with the exception of several years during the Depression. The role of the Colporteur changed from that of a mission organizer in the 1850's to that of director of the educational program within the mother church. By 1945 the Assistant Minister was directly responsible for overall administration of the Sunday School and of the youth program.

The following quotations support the previously mentioned observation concerning changed attitudes toward the role of the professional missionary. The Seventh Church reported to the State Association in 1851 that they had procured the services of Brother Sharp as Colporteur and City Missionary.⁵¹ The following year they reported four Sabbath schools and a society of ladies who were the chief support of the City Missionary.⁵² This expense proved to be too great for the ladies.

Whereas, the Ladies of the City Mission Society find themselves unable to collect the amount of the salary of their Missionary (Brother Sharp), and therefore wish the Church to relieve them from this duty, Resolved, that the Church will in the future support said missionary, provided the money can be raised.⁵³

At a business session in 1859 the church voted to employ Brother Sharp as

⁵¹ *Minutes, M. B. U. A.*, 1851, p. 23.

⁵² *Ibid.*, 1852.

⁵³ *Minutes, Seventh*, June 14, 1857.

Assistant Pastor.⁵⁴ It has already been shown elsewhere in this chapter that the Young Men's City Missions Society, in 1867, hired a married woman to serve as City Missionary.

In 1885 a \$25,000 gift to the church, known as the Hamilton Fund, was designated so that nine-twelfths of the earnings from investment should annually be applied to employ a missionary whose chief function would be to encourage children to attend the Sunday School of Seventh.⁵⁵ This Hamilton Fund was administered by the Board of Trustees so that the employment and retention of paid workers was done exclusively by the Board rather than in church business session. Rev. Little was endorsed by the church in 1897 as a missionary under the Hamilton Fund at the request of the Trustees.⁵⁶ Of interest but listed without comment was the observation in the minutes of January 1893 that Miss Bell had been employed by *several members of the church* as a city missionary. In 1904 the Board of Trustees appointed a missionary to visit the scholars of the school and assist the teachers in their work.⁵⁷ The minutes of the Board of Trustees showed that Mrs. Clark had been employed under the Hamilton Fund as a Sunday School visitor from 1907 to 1927.⁵⁸

Foreign Language Groups

The Seventh Baptist Church tried to minister to the foreign language groups in the port city of Baltimore. An Italian Sunday afternoon service met at Seventh in 1901 as reported by the church letter to the association. "The Italian Sunday afternoon services continue, but the attendance is small."⁵⁹ The fate of this effort was not recorded. As John H. Eager, the returned missionary from Italy, was serving as pastor at this time, it is likely that he was instrumental in the formation of this group. When Eager left in 1902, his move probably determined the fate of this endeavor. In the same report, mention was made of the Chinese night school at Seventh this "is doing well, and promises better."⁶⁰ The next time the Chinese school was mentioned in the state records, it was meeting with the Brantly Church. As this was 1906, it appeared that the new location of the merged churches

⁵⁴ *Ibid.*, June 5, 1859.

⁵⁵ *Ibid.*, 1885.

⁵⁶ *Ibid.*, Feb. 1, 1897.

⁵⁷ *Ibid.*, Sept. 18, 1904.

⁵⁸ *Minutes of Board of Trustees*, June 20, 1927.

⁵⁹ *Minutes, M. B. U. A.*, 1901, p. 45.

⁶⁰ *Ibid.*

was unsuitable for the Chinese group who moved to the downtown church of Brantly.⁶¹

A mission founded to meet the spiritual needs of the immigrants coming to Baltimore was begun in 1908 in the Canton section of the city. The Canton Mission was under the care of the Superintendent of Missions of Baltimore, but it received the bulk of its leadership and financial assistance from the Seventh Church. John Roach Straton urged the church to continue supporting this work, and the Canton Mission was listed in the annual church letter as a mission of Seventh. When the responsibility of the Canton Mission was assumed by the State Mission Board, the interest of Seventh waned in this project.

Foreign Missions

A strong emphasis on the support of foreign missions has been made by the Seventh Church throughout her history. As early as 1846 the church agreed to contribute to the funds of the American and Foreign Bible Society and to foreign missions under the Southern Convention.⁶²

When the Maryland Baptist churches met in 1861 for their annual session, the delegates learned that the foreign missionaries were cut off from their salaries due to the suspension of mail and the lack of funds. An appeal was made to the M. B. U. A. for immediate financial assistance. The Executive Board of the M. B. U. A. was fully aware of this need to sustain the missionary personnel but said, "on account of greatly diminished receipts we regret to report that we have not been able to do much for them."⁶³ Richard Fuller, knowing the desperate need of the Foreign Mission Board for funds to maintain their very existence, made a motion that enabled the work to continue.

That any churches having funds for foreign missions, be requested to pay the same to William Crane, and that brother Crane be requested to forward said funds to brother Isaac T. Smith of New York, and that we tender our acknowledgments to brother Smith for his Christian conduct and labor of love in behalf of our missionaries at all times, especially in their hour of trouble, when they have been cut off from the Board at Richmond.⁶⁴

The Following year, 1862, arrangements were made through the Secretary of War for a committee carrying funds from Maryland Baptists to pass

⁶¹ *Ibid.*, 1906.

⁶² *Minutes, Seventh*, March 11, 1846.

⁶³ *Minutes, M. B. U. A.*, 1861, p. 9.

⁶⁴ *Ibid.*

through the lines under a flag of truce and deliver the money to the Board in Richmond.⁶⁵ A "Provisional Foreign Board" was established, in December, 1862, in Baltimore, charged with the responsibility of "collecting and transmitting funds to and maintaining correspondence with the missionaries."⁶⁶ William Crane was elected Treasurer and Hiram Woods, Jr. served on the Board of Managers.⁶⁷ Both of these men were active laymen in the Seventh Baptist Church. As First and Seventh were the two largest churches during the War, it is likely that they contributed the bulk of the money for the Provisional Board. Many of the other churches were barely self-sustaining at this time. Several large sums were raised at mass meetings in Baltimore. A report from Baltimore in May, 1866 to the Richmond Board listed, among other gifts the following: (a) December 8, 1863, by personal gift, Hiram Woods, Jr.—\$250.00, (b) January 22, 1864, by William Crane and Sons—\$400.00, (c) September 19, 1864, personal gift, Hiram Woods, Jr.—\$799.55, (d) May 9, 1865, Hiram Woods' contribution (remitted in sterling)—\$1,145.45, and (e) June 27, 1865, Seventh Baptist Church (Colored)—\$90.40.⁶⁸

The pastor and people of the Seventh Baptist Church had played a major role in preventing the demise of foreign mission work by Southern Baptist. At the instigation of Hiram Woods the church began in 1869 a monthly concert of prayer for foreign missions.⁶⁹

Seventh gave of her people as well as her money to aid the cause of missions. Those members of Seventh who served overseas for Christ were Joseph Harden, Rosewell H. Graves and Jane Wormeley Norris Graves in China, Miss Ellen Webster Martien in the Philippines, and Walter and Marion Sutton in Burma. The Suttons transferred from Franklin Square when that church disbanded in 1928. Miss Martien served from 1919 to 1928 under appointment of the Woman's American Baptist Foreign Mission Society. From 1928-1941 she worked in the Philippines under the Association of Baptists for World Evangelism.⁷⁰

It would appear that the first Baptist of Maryland to serve as a foreign missionary was Joseph Harden. Fuller baptized him on September 26, 1847 and Harden became the first Negro member of Seventh Baptist Church.⁷¹

⁶⁵ *Ibid.*, 1862.

⁶⁶ Blanche Sydnor White, *Our Heritage. History of Women's Missionary Union, Auxiliary to the Maryland Baptist Union Association, 1742-1958* (Baltimore: Woman's Missionary Union of Maryland, 1959), p. 18.

⁶⁷ *Ibid.*, p. 19.

⁶⁸ *Ibid.*, p. 19.

⁶⁹ *Minutes, Seventh*, 1869.

⁷⁰ White, *op. cit.*, p. 65.

⁷¹ *Ibid.*, p. 15.

He was educated in the Saratoga Street African Baptist School established by Crane and was appointed to the Liberian Mission of the Southern Baptist Convention in 1851. Two years later Harden went to Lagos, Nigeria, where he served until his death in 1864.

The story of Rosewell H. Graves is better known. Born in Baltimore on May 29, 1833, he was baptized by Fuller at Seventh Church in 1848.⁷² Graves determined to be a missionary and reasoned that the closest way to win people to Christ was through the practice of medicine. He graduated from St. Mary's College in 1851, and Johns Hopkins Medical School, beginning his work as a medical missionary at Canton, China on August 14, 1856.⁷³ After marrying a missionary widow who died in 1864, he married the daughter of a former deacon of Seventh. Their marriage was performed by Fuller at Eutaw Place in 1872. Besides a notable medical career in Canton, Graves worked as translator and publisher.⁷⁴ On one occasion this missionary wrote home for funds to erect a new chapel. Tupper recorded, "In 1867, the funds for this chapel were secured, a brother in Baltimore furnishing one-half the amount (\$1,250 in *gold*), and the Board the other half."⁷⁵

The work and needs of his field were so effectively described by Graves in letters to his mother that she became instrumental in leading the women of Baltimore to organize the Baptist Female Missionary Prayer Meeting. The group pioneered in supporting Bible women in the Canton mission.⁷⁶ In his journal Graves wrote, "Employed a Bible woman to read and distribute such portions of the Word of God as have been translated into Chinese."⁷⁷ The support for this woman was coming from Baltimore. The experiment proved successful and soon Woman's Mission to Woman was supporting about seven women in this work. The veteran missionary remained in China for fifty fruitful years.

Miss Annie Armstrong, considered to be the leading figure in the formation of the Woman's Missionary Union, Auxillary to the Southern Baptist Convention, was baptized by Fuller in the Seventh Baptist Church. Biographical articles and sketches list her only as a member of the Eutaw Place

⁷² Cathcart, *op. cit.*, Vol. II, p. 1080.

⁷³ *Ibid.*

⁷⁴ H. A. Tupper, *The Foreign Missions of the Southern Baptist Convention* (Philadelphia: American Baptist Publication Society, 1880), p. 150.

⁷⁵ *Ibid.*, p. 146.

⁷⁶ Samuel R. Barnes, "Maryland Woman's Missionary Union," *The Maryland Baptist*, XVIII (October, 1935), p. 14.

⁷⁷ Joseph T. Watts, *The Rise and Progress of Maryland Baptists* (Baltimore: State Mission Board of the Maryland Baptist Union Association, n.d.), p. 208.

Baptist Church.⁷⁸ A brief arithmetical calculation will demonstrate otherwise. Miss Armstrong died in 1938 at the age of eighty-eight and was baptized when she was nineteen. Evidently she was immersed in 1869 which date is two years prior to the formation of the Eutaw Place Church. Conclusive proof may be found on the pages of the church records of Seventh. Under the date February 11, 1871 is found the motion granting letters of transfer from the Seventh Baptist Church to the Eutaw Place Baptist Church. The name of Miss Annie Armstrong is included in this listing.⁷⁹

Mrs. Samuel R. Barnes (nee Kathryn Hays) who served as executive secretary of the Woman's Missionary Union of Maryland from 1921-1946 was baptized at Seventh but later became a member of the First Baptist Church.⁸⁰

Another outstanding foreign missionary couple from Seventh Baptist Church, from among the Franklin Square Baptist Church membership joining the Church in 1928, are Dr. and Mrs. Walter Sutton, medical missionaries who have served in Burma, under the American Baptist Foreign Missionary Society's auspices for 40 years.

The Baltimore Baptist Church Extension Society

The Baltimore Baptist Church Extension Society has been instrumental in establishing mission churches throughout Maryland, rendering financial aid to needy churches by means of a loan or grant and assisting in partially liquidating mortgage obligations of the weaker churches. At the outset of this organization, it was the policy of the founder to purchase vacated church buildings from other denominations and offer them to any Baptist group wanting to organize a church. This plan soon proved to be unsound and was abandoned. Through the efforts of the Society, new Baptist work has been planted through the State. The Seventh Church, through her laymen, has been closely associated in the leadership of this extension work and has been able to influence the policy of Maryland Baptists concerning mission work within Maryland.

Richard Fuller and Franklin Wilson wrote the Constitution for the Society in 1853. Alexander D. Kelly, a deacon of the Seventh Church, was

⁷⁸ A similar situation exists with Miss Martien. In *Our Heritage*, it would appear that she is from Eutaw Place. However, at the centennial celebration of Seventh she is listed among the missionaries sent out by Seventh. There was no mention made in this list of Charlotte Norris Hartwell who, together with her husband, worked with the Chinese in California then went to China. Blanche Sydnor White says Charlotte united with Seventh in 1864.

⁷⁹ *Minutes, Seventh*, February 11, 1871.

⁸⁰ White, *op. cit.*, p. 69.

its first president.⁸¹ Hiram Woods and Charles Keyser, laymen from Fuller's church, each served as president; the former in 1859, the latter in 1873.⁸² Little information may be found about the work of the Society prior to 1904 because all records before this year were destroyed in the great Baltimore fire.

Under the leadership of Seventh's James Carey Martien from 1932-1945, the Society helped in the reduction of mortgage debts of numerous churches. "The Charles T. Bagby Fund" was established from a \$5,000 bequest of Bagby, long time trustee of this venerable church. When Martien was elected President Emeritus after fourteen years of service, R. Harwood Bagby of the same church was elected to succeed him.

Through these leaders, as well as through other laymen of Seventh who have served from time to time as members of the Executive Committee of the Baltimore Baptist Church Extension Society, a close relationship between this influential church and this important organization has been maintained.

Other significant gifts and bequests were made by members of Seventh Church to the Maryland Baptist Union Association, such as \$10,000 from Ninian S. Duncan, in 1929, and \$10,000 from Charles T. Bagby, in 1943.

Maryland Baptist Organizations for Social Service

The great generosity of W. M. McCormick enabled Maryland Baptists to establish the Baptist Home of Maryland for the aged. James Carey Martien served as one of the original trustees in 1916, and since that time the Seventh Baptist Church has contributed to this organization by leadership and finances. In 1927 the mortgage debt of the Home was reduced \$5,000 through the generosity of Miss Annie Smith of Seventh. A legacy of \$5,000 was received and added to the endowment of Miss Smith in 1939 and finally \$1,000 more at her death in 1959.

The Baptist Children's Aid Society of Maryland has received valuable leadership and financial assistance from numerous members of the Seventh Church.

Contributions to Missions

Previously it has been stated that the Seventh Baptist Church has been in the fore-front of Maryland Baptist churches in her contributions to missions. A comparative study of church gifts to missions may be made by considering the amount of money reported by each church to the M. B. U. A. From

⁸¹ James Carey Martien, "Baptist Church Extension Society," *The Maryland Baptist* XVIII (October, 1935), p. 32.

⁸² Watts, *op. cit.*, p. 228.

1852, when the first record of total receipts was recorded in the minutes of this organization, until 1871 the annual leading contributor was Seventh Church.⁸³ Of the \$2,500 total receipts in 1851, \$1,300 of this sum was given by this missions-minded church.⁸⁴ In 1868 the church was giving one-third of the total amount received. Thus, for over nineteen years, the Seventh Baptist Church was the major leading support to the cause of missions.

The establishment of the Eutaw Place and Franklin Square Baptist Churches in the 1870's resulted in the loss of financial leadership for Seventh. During the 1880's, the first and Immanuel Churches also gave more to missions than did Seventh, who by this time was the fifth largest contributor. When the period of decline at Seventh set in during the 1890's, the church dropped as low as nineteenth among the Maryland Baptist churches. Financial prosperity returned after the merger with Immanuel and from the merger until 1945, the new Seventh remained among the top five churches in contributions to missions. Receipts were particularly high during the ministry of Straton, e.g. \$2,600 was contributed to missions out of a \$13,600 budget.

One of the chief characteristics of the Seventh Baptist Church has been her deep interest in evangelism and missions. Throughout her history, the pastor and people of Seventh have annually won to Christ an impressive number of people. Zealous in all phases of missions, the Seventh Church pioneered in the establishment of new churches from branch Sunday schools. The church has been especially liberal in her contributions to foreign missions and has ranked among the top leaders in the state in financially supporting missionary enterprises.

⁸³ *Minutes, M. B. U. A.*, 1852-1871.

⁸⁴ *Ibid.*, 1851.

CHAPTER III

FINANCES

In comparison with her sister Baptist churches in the state and in general comparison with American Protestant churches, the Seventh Baptist Church has almost always maintained an outstanding financial program. In spite of two financial crises—the Depression, which affected the financial scene of American Protestant churches generally, and a major church fire—Seventh Baptist has throughout her history consistently been among the leading contributors to the various denominational enterprises and has provided one of the largest salaries for her pastor of any Baptist church in Maryland.

Kenneth Scott Latourette has pointed out that the Unitarians, Episcopalians, Presbyterians, and Congregationalists have tended to be in the upper income bracket while Methodists and Baptists draw their people from the lower income level.⁸⁵ The Seventh Baptist Church was an exception to this observation for in 1847 with but one hundred and four members the congregation erected their first permanent house of worship for the sum of \$23,505.71.⁸⁶ Again, in 1906 the church with a membership of about seven hundred erected their present structure for \$63,956.02 while spending an additional six thousand dollars for the Immanuel Chapel.⁸⁷ To appreciate the significance of these two building programs, the wage scale of 1847 and 1906 must be kept in mind. A survey of the annual reports made to the M. B. U. A. has shown that the annual total receipts of the Seventh Baptist Church have consistently ranked among the very highest in the Association. The previous chapter on Evangelism and Missions has attempted to demonstrate that the contribution by Seventh to mission causes have perennially ranked among the highest in Maryland. Since the per capita gifts to Maryland Baptists have for years been at or close to the top of the list among states in the Southern Baptist Convention; and since Seventh has ranked so high in Maryland, it may be seen that the Seventh Church has long been one of the leading churches in the entire Convention in per capita giving.

⁸⁵ Kenneth Scott Latourette, *A History of Christianity* (New York: Harper Brothers, 1953), p. 1261.

⁸⁶ *Minutes, Seventh*, 1848.

⁸⁷ An unfiled paper in the safe of Seventh Baptist Church "Report of Treasurer of Building Fund to Sept. 29th, 1906."

Excessive liberality among laymen of wealth has characterized this distinguished church.

Considerable complexity characterized the financial program of Seventh Church. Any effort to analyze this aspect of the life of the church, and any attempt to discover obvious trends within the structure of the financial program would involve a procedure far beyond the scope of this thesis. Some of the difficulties preventing a detailed consideration of the financial structure are herein noted. From 1845 to 1874 the minutes mention that a report of the Treasurer was presented and accepted; the actual report was not recorded in the body of the minutes. Occasional comments about various financial endeavors are the only facts to be gleaned from the minutes during these years. From 1874 to 1945 some details of the Treasurer's Report were recorded, but these reports are often vague or seemingly confused. An added complication stems from the fact that many organizations within the church had their own treasury. All bequests, legacies, and invested funds were handled by the Board of Trustees. While being responsible for a considerable portion of the church funds, the Board made infrequent reports during the first seventy-five years of church life.

To illustrate the complexity, the financial report for the year 1907 may be considered. The report of the Treasurer showed:

Quarterly receipts	\$1950.00
Foreign Missions — Willingham	48.00
Home Missions — Gray	103.00
State Missions — Robertson	90.00
Church Extension —	8.00
Foreign Missions — Levering	50.00
Home Missions — Wieshample	22.00
State Missions — Brown	103.00
Music —	690.00
Foreign Missions —	113.00 ⁸⁸

In addition, there was a report from the Missions for Men, the Woman's Missionary Society, the Board of Trustees, and the Pastor's Aid Society. No disbursements were listed. Whereas these organizations reported at irregular intervals, an accurate financial picture is difficult to procure. In years previous to 1907, when the disbursements were listed the entries were often meaningless to the investigator. For example, in 1899 payment was made to Henry Nieman for \$20, Mattell for \$16, Scott for \$5, and Anderson for an undecipherable amount.

⁸⁸ *Minutes, Seventh, 1907.*

Financial reports listed in the minutes during the 1930's and 1940's are given in considerably less detail than were reports of earlier years. However, the multiplicity of treasuries within the church makes an evaluation of these reports difficult and unreliable.

The remainder of this chapter considers the sources of income for the Seventh Church, financial crises through which the church passed, and some aspects of the policy concerning money matters.

The five major sources of income for Seventh have, through the years, varied in their importance to the church. Income has been derived chiefly from pew rents, envelope collections, invested funds, special offerings, and ground rents. Two minor sources of revenue have been rentals received from use of church property and the profits derived from fairs or bazaars.

The Pew Rent System

The Pew Rent system was adopted in 1846 and remained in effect until Seventh merged with Immanuel in 1904. For the first three decades, the renting of pews was the major source of income for the church. The introduction of the envelope system in 1870 soon surpassed the older system as the prime source of revenue. Growing opposition to pew rents, developed during the 1890's, and the retention of this system produced internal strife.

On March 11, 1846 it was voted to "adopt the plan reported by the Board of Elders for renting the pews of the church."⁸⁹ The choice of the pews was determined by "lot."⁹⁰ In July of that same year the Board of Elders voted that "eight pews in the West End of the Gallery in the South side be appropriated to the Coloured sic people."⁹¹ These pews were "free" rather than "rented" as evidenced by the vote on Feb. 1, 1848 that "the galleries shall be free, also that the Deacons select and set apart for the use of Strangers."⁹²

Two references were made to the *selling* of pews. A meeting of the Board of Elders at Bro. Kelly's voted that they would discontinue selling seats.⁹³ Six months later, the church voted that "The Pews therefore must be sold and those not Sold rented."⁹⁴

The records are then silent from 1867 when they stated, "Brethren Keller and Montague were requested to guard the galleries during the services on

⁸⁹ *Ibid.*, March 11, 1846.

⁹⁰ *Ibid.*, March 16, 1846.

⁹¹ *Ibid.*, July 26, 1846.

⁹² *Ibid.*, February 1, 1848.

⁹³ *Ibid.*, August 24, 1847.

⁹⁴ *Ibid.*, February 1, 1848.

Sunday evenings."⁹⁵ There was no indication of the purpose for thus "guarding" the galleries.⁹⁶

The first evidence of financial stress through this system was sounded by the following motion made in 1867:

Brother Butcher, in renting pews and collecting rents thereof, be governed by this rule: "that a pew shall be considered as vacant if the rent thereof remains unpaid after the expiration of the second quarter, and he is then authorized to re-rent."⁹⁷

About three years later, the church adopted the additional system of pledging or subscriptions through the use of weekly envelopes. Some members apparently objected to this innovation for in 1870 the church tried to clarify the two methods.

The payment of pew rents does not excuse anyone from contributing to some of the objects for which the church is founded as the use of the pew is considered a fair equivalent for the rent.⁹⁸

It was seen that later pastors objected to the pew rent system. The Rev. Dr. Fuller carried this system with him from Seventh to the Eutaw Place Church and no mention is made in Cuthbert's *Life of Richard Fuller, D.D.* as to his evaluation of this method of finance. The successor of Fuller favored the pew rent system. In a letter addressed to the deacons of Seventh Church in relation to his coming as their pastor, Brantly made the following as one of his conditions of acceptance of the pastorate at Seventh:

That in renting your pews the price be graduated by the same scale as that which governs the Eutaw Place Church. I desire this because I think the pastor's position more influential in his appeals for charities when his support is derived from a fixed income than where contingent on voluntary subscriptions.⁹⁹

During the pastorate of Brantly, the church ruled on April 7, 1873 that no letter of dismission would be granted to a member unless the pew rent was paid in full.¹⁰⁰ No mention was made in the minutes concerning the pews while Thomas Anderson, Jr. was pastor. When William Harris became the fourth pastor, he began to advocate that the system be abolished. At

⁹⁵ *Ibid.*, January 7, 1867.

⁹⁶ This action by the church suggests several possibilities: (1) an effort to suppress a noisy or irreverent group, (2) an overflow crowd, denied seats that were unoccupied but rented, demanding space in the galleries, (3) an effort to persuade "non-renters" to provide their own pew.

⁹⁷ *Ibid.*, April 1, 1867.

⁹⁸ *Ibid.*, April 18, 1870.

⁹⁹ *Minutes, Seventh*, June 5, 1871.

¹⁰⁰ *Ibid.*, April 7, 1873.

the meeting of October 6, 1890 the question of providing free pews during the evening service only was discussed.¹⁰¹ After study, the church continued its policy by recommending in January, 1891 that the pew-rent system continue.¹⁰² Continued agitation by the pastors on this topic reached a climax when the fifth pastor, H. Allen Tupper, Jr., issued an ultimatum to the congregation. After having served as pastor for only two years, Tupper presented a list of seven items which he considered absolutely necessary for the future life of the church. He stated that either the church accept his seven-fold list in its entirety or the church would have to accept his resignation. At the head of this list was the suggestion to abandon the pew-rent system. The other six suggestions were acceptable to the church, but they hesitated to abolish the pew rent system even though it was yearly declining as a source of revenue. In a letter by Tupper dated January 12, 1895 and attached to the minutes book of 1884-1898 the following was stated:

... that certain suggestions and proposals are absolutely necessary, FIRST:—From February 1st, 1895 let it be publicly known that the Seventh Baptist Church abandons the "PEW SYSTEM" and that sittings are absolutely free throughout the building.¹⁰³

A Committee on Free Pews was appointed to study the matter. They reported back on April 1, 1895 that after communicating with all of the pew renters "while a majority expressed a willingness to make the sittings free, yet, from a legal standpoint, we do not consider it advisable, at this time, to abolish the pew rent system."¹⁰⁴ Tupper resigned.

The church refused to abolish this system but a reading of the minutes from 1893 to 1903 revealed that continuing loss of finances was a major problem within the church. More space was given in the minutes during those years to a consideration of the increasing financial losses than to any other single problem. The church continued this system until the merger with Immanuel. The Treasurer's report of April 13, 1903 showed the income reported from pew rents.¹⁰⁵

Although the First Baptist Church did not abandon the pew-rent system until 1913, the Immanuel Baptist Church quickly discarded this method. The Immanuel Church, organized in 1882, started with both the pew-rent system and the envelope system. Within a period of two years, Immanuel Church, under the leadership of A. C. Dixon, pastor, dropped the pew-rent

¹⁰¹ *Ibid.*, Oct. 6, 1890.

¹⁰² *Ibid.*, Jan., 1891.

¹⁰³ *Ibid.*, Jan. 12, 1895.

¹⁰⁴ *Ibid.*, April 1, 1895.

¹⁰⁵ *Ibid.*, April 13, 1903.



H. ALLEN TUPPER, JR.



WILLIAM HARRIS

method. The following extracts from the minutes of Immanuel Church has attempted to show the ability of a young church to disregard traditional methods that the older churches like Seventh and First were still, at that time, retaining. In the organizational plans of Immanuel the following financial plan was found.

1. We recommend that the pews be rented, commencing with alternate pews. Later amended to read "All the pews be rented." That the pews be numbered, but no names attached to them.
2. That the middle row of pews be rented for \$60.00 per annum and the side pews for \$40.00 per annum; seats or half pews upon the same basis, viz: \$12.00 per annum for single seats in the middle of the church and \$10.00 for single seats at the sides.
3. That weekly collections through envelopes be made.¹⁰⁶

The rapid adjustment to this system was seen by the following church action at Immanuel on October 5, 1883.

Whereas, Our beloved brother the Pastor of this church expressed a strong conviction that a change in our rented Pew system to free or indiscriminate sittings would be greatly to the interests of the church . . . that consideration of this be postponed until next annual business meeting.¹⁰⁷

By this time, sentiment had changed enough for the following motion to pass favorably with thirty-three votes for the motion and five votes opposed: "On motion voted to discontinue the system of renting pews after September 30, 1884."¹⁰⁸ An examination of the minutes of the Second Baptist Church and the Fourth Baptist Church revealed no information pertinent to this question.

One final item concerning pew renting should be noted. An entry in the minutes of 1858 indicated that a fee of 5% was paid for the collection of the pew rents and the ground rents. The revenue from pews was \$3,271.80, from ground rents, \$183.40 for a total of \$3,655.20.¹⁰⁹ This total "less 5% for collection—\$182.76" was \$3,472.44.¹¹⁰ As the general expenses of the church that year amounted to \$4,100, the money derived from pew rents (almost \$3,500) was the major source of income.

Other Sources of Income

Contributions received by the church from the weekly envelope system proved to be the largest producer of revenue from the 1880's to 1945. This

¹⁰⁶ *Minutes of Immanuel Baptist Church, 1889-1904*, March, 1882.

¹⁰⁷ *Ibid.*, Oct., 1883.

¹⁰⁸ *Ibid.*, Sept., 1884.

¹⁰⁹ *Minutes, Seventh*, March 12, 1858.

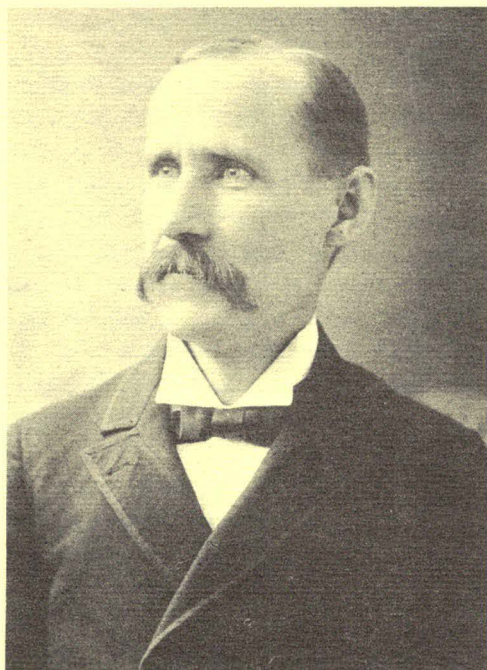
¹¹⁰ *Ibid.*

system of financing involved the annual canvassing of the membership by the Finance Committee. Each member was asked to pledge a specific sum of money to be given weekly through the church envelopes. Opposition to the introduction and use of this method in the 1870's was dropped when substantial additional revenue was produced by this system. While specific records are not cited at this point, the newer effort to raise money had become, by the late 1880's, the chief avenue for receipts.

Invested funds from bequests, legacies, and gifts have produced a small but dependable source of revenue. These monies are handled entirely by the Board of Trustees. Outstanding among the bequests made to the Seventh Baptist Church was the Hamilton Fund created in 1885. Details concerning this fund have been listed in the Evangelism and Missions chapter.

Whereas the income from pew rents only met the general expenses of the church, another means of raising money for mission purposes had to be created. The time-honored financial method of "special collections" was an additional means of securing funds at the Seventh Church for benevolences and missions from 1845 to 1925. During the years from 1845 to about 1900, the method was without system or at best loosely organized. Various male members of the church would move that on a specified Sunday a collection be taken for some specific benevolence. Whenever the Sunday School encountered a deficit, a special collection would be taken for that purpose. Annual collections were taken for Foreign Missions and the M. B. U. A. Annual or bi-annual collections were made during these years on behalf of the "Boston Board," Domestic Missions, and the American Bible Society. Representatives from orphanages, homes for the aged, and destitute Baptist churches were frequently allowed to make an appeal for funds to the Sunday morning congregations. This system of special collections prevailed under the pastorates of Fuller and Brantly. On April 2, 1900 a more systematic method was adopted. Special collections were to be taken on the third Sunday of the month for the following purposes: Ministerial Education—January, Baltimore Church Extension Society—March, Home Missions—April, Sunday School—May, Foreign Missions—October, and the M. B. U. A.—November.¹¹¹ The remaining months were available for special needs as they might arise. This method was used until the Southern Baptist Cooperative Program plan of channeling all missions and benevolences through one agency began in 1925 and was adopted by Seventh Church.

¹¹¹ *The Sun*, December 29, 1857.



DR. W. E. J. COX

Income derived from ground rents was yet another source of revenue. "Ground rents" are a financial operation peculiar to the cities of Baltimore and St. Louis. Under this system, a man may own his own home but rent the ground on which his house is located. Numerous ground rents have been given to Seventh from time to time. They were collected and administered by the Board of Trustees.

Like her sister Baptist churches in Maryland, the Seventh Church has largely refrained from such schemes as bake sales, suppers, or bazaars to raise money. A search of the records did reveal, however, at least one instance when, in 1906, a "bazaar" was held by the ladies of the church. The daily newspaper of December 29, 1857 announced that, "the ladies of the Seventh Baptist Church will commence a sale of useful and fancy articles this evening. . . . Proceeds are designated to aid the maintenance of a missionary among the poor."¹¹²

¹¹² *The Sun*, December 29, 1857.

Crises in Finance

While these five major sources of revenue were producing a reliable income, the Seventh Baptist Church had to face two financial crises. She faced a financial crisis when on January 9, 1919 the building, with the exception of the outer stone walls, was destroyed by fire. Some members suggested abandoning the work and merging with the new, large, and influential University Baptist Church. The Board of Trustees, after declining official invitations from the University Church, decided to attempt the task of re-building. For three years prior to the fire, the Trustees had debated the wisdom of increasing the amount of fire insurance on the property and had only decided to make a substantial increase in their coverage about one year prior to the fire itself. The money from the insurance company was far short of the sum necessary to rebuild their plant. On the basis of subscriptions extended for a three year period, the entire plant was exactly restored and was in use one year after the destruction from fire.

The financial panics of 1873 and 1893 had little visible effect upon the financial situation of the church. The depression of the early 1930's was noticeable by pointed references to this situation in the annual reports of the deacons and finance boards. The Treasurer reported an increasing deficit annually. Drastic revisions were made in the budget, and for the only time in the history of the church the salary of the pastor was reduced. On January 18, 1935 the Treasurer reported the church free of debt with a small cash balance on hand, "due to a most generous gift from one of the members."¹¹³ However, at the close of that fiscal year, the report showed the usual large deficit. Only by retrenchment along all lines of endeavor, did the Seventh Church survive the effects of the Depression. The advent of World War II produced an upward surge in the financial program of the church.

As she entered into her 116th year, as this book is being printed, she has adopted a budget for 1961 of \$67,000, plus the W. M. contributions, and the goal of raising an Anniversary Fund for various purposes of \$12,000.

General Financial Policies

The Seventh Church had a difficult time in settling upon the best policy for financing the Sunday School. As has been mentioned, spasmodic collections were made to cover the continuing deficit spending of the group. It was generally assumed that the Sunday School should endeavor to defray its

¹¹³ *Minutes, Seventh*, Jan. 18, 1935.

own expenses. Denied the use of the church plant, they had to have funds to rent and heat a separate building. By 1880 a serious effort was made to have the church assume the entire financial obligations of the Sunday School.¹¹⁴ Again in 1883 the minutes revealed a renewed effort to have the church elect the officers of the school and assume financial responsibility for same. The church decided to do this on April 23, 1883, but on January 4, 1886 reverted to their former policy.¹¹⁵ Shortly after the merger with Immanuel, the Sunday School of old Seventh was merged with the old Immanuel school and the church assumed financial responsibility. Several of the adult classes, however, maintained their financial independence from the church proper.

For one hundred years, the church has been trying to establish a fixed financial policy concerning the musical program. This area within the life of the church has been marked with some strife and controversy, particularly during the 1880's. Seventh debated the advantages of a professional salaried quartet or of an amateur choir. Traditionally, the amount of money expended for the musical program has been an impressive figure. Salaries have been paid to the church organist, the Sunday School organist, the organ blowers, the Sunday School and prayer meeting pianists, and the "Precentor." This last mentioned musician led congregational singing and served as Choir Director. The "Precentor" was given a sum of money which he used to pay all musical personnel and to purchase music.

The complexity of the financial systems in the Seventh Baptist Church has made it difficult to produce a clear picture of the operations dealing with money. The pew rent system was retained long after it had outgrown its usefulness. Other sources of income were the weekly offering envelopes and special collections. The invested funds of the church have been under the control of the Board of Trustees. Reflecting the leadership of mature businessmen, the financial affairs of Seventh have been managed on a sound and conservative basis.

¹¹⁴ *Ibid.*, 1880.

¹¹⁵ *Ibid.*, April 23, 1883, Jan. 4, 1886.

CHAPTER IV

REFORM MOVEMENTS AND SOCIAL ISSUES

When the Seventh Baptist Church was born, agitation for major reforms in the nation was beginning. As issues of national importance developed and the country was struggling to discover the answers to these vexing problems, the Seventh Baptist Church came into a position of leadership among the churches of Baltimore. Under the aggressive leadership of Richard Fuller and William Crane, Seventh became a significant force in the area of reform. In later years, the church dropped down from this high position of active leadership by developing a conservative program and attitude toward reform and social issues. After the passing of these pioneer leaders, the action of Seventh was largely confined to a vocal attack from the pulpit upon the traditional enemies of the Protestant church. This chapter will consider the role played by Seventh in the suffrage movement for women, the temperance movement, the issue over slavery, and the problems of church-state relations.

The Women Suffrage Movement

The pioneer advocates of women's rights started a suffrage movement in the 1840's that ended successfully in 1920 as the Nineteenth Amendment. While this national struggle was in progress, Baptist women of Maryland were endeavoring to win the franchise in their local churches, the state convention, and the Southern Baptist Convention. Between the time that Susan B. Anthony first proposed her amendment in 1869 and the time that the women of Seventh won their complete franchise, nearly forty years had passed. Part of the agitation for women's suffrage was produced by the power and economic strength that women discovered during the 1870's and 1880's when they banded together into developing missionary societies. As the local societies organized on a statewide and then a conventionwide level, the women found that they possessed a strong pressure group. By the simple expedient of withholding mission funds, the women could have drastically hampered the foreign and home mission work; or they could have established independent missionary agencies as was done in the North. It is to their credit that these women did not resort overly to this tactic in order

to obtain voting privileges in the very movements they supported so liberally.

On the convention level, women secured the right to vote only after their missionary organization had developed into a strong, active force within the denomination. During the early years of the convention, women held no positions on committees nor were they allowed to vote in the annual meeting. When the Southern Baptist Convention met at Baltimore in May, 1869, a number of women met informally in the lecture hall of the Seventh Baptist Church to discuss missions.¹¹⁶ In the decade that followed this meeting, numerous local home and foreign missionary societies were started throughout the convention. In 1871 the women again met on an informal basis. The annual meeting of 1874 marked the beginning of an organized movement. It was voted that "Executive or Central Committees" should be set up in each state for the purpose of receiving funds from the local societies. Each state central committee was to have male delegates to represent them at the annual meeting. By 1877 the convention had suggested that a central committee be formed from among the representatives of each state committee, but the brethren decided at the session of 1878 that there was no need for such a centralized authority. The rapid growth of missionary societies was causing some alarm among the men of the convention. These men became even more concerned when in Baltimore in 1884 the women attending the convention met separately and resolved to make this union meeting among women an annual affair.

With the threat of a convention-wide female organization the men reacted strongly by amending the convention constitution. At the 1885 annual meeting, Article III was amended by substituting the word "brethren" for "members." The women must have smarted under the implications of the amendment which read, "The Convention shall consist of brethren . . ."¹¹⁷ Continued agitation for their own organization grew among the women until they acted on May 14, 1888, by forming a Southwide body with headquarters in Baltimore. This group is known formally as Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, but has never been officially received into the convention. The 1958 convention meeting at Houston said concerning these two groups:

¹¹⁶ To avoid excessive documentation of this section, it may be noted that this material is to be found *passim* in the following works: H. A. Tupper, *A Decade of Foreign Missions, 1880-1890* (Richmond: Foreign Mission Board of the Southern Baptist Convention, 1891) and Blanche S. White, *Our Heritage, History of Maryland Woman's Missionary Union 1742-1958*. (Baltimore: Woman's Missionary Union of Maryland, 1959).

¹¹⁷ Tupper, *op. cit.*, p. 52.

The relationship between Woman's Missionary Union and the Southern Baptist Convention should continue to be one of two independent organizations cooperating on the basis of mutual Christian concern to accomplish their common purpose.¹¹⁸

It was not until just before women received the national franchise that they were recognized as messengers to the Southern Baptist Convention with a corresponding right to vote.

The Baptist women of Maryland did not win the right to vote in the state meetings until their forces had become solidified through the Woman's Missionary Union. Their right to vote was considered as early as 1856 but did not come to pass until about 1917.

In Maryland, this issue was first presented around 1856 by the state denominational paper, the *True Union*. The editorial position of the paper was definitely against the women voting in local or state meetings. Local church missionary groups were represented by male delegates at the annual state meeting. Watts commented, "that these early messengers were men is explained by the fact . . . it was not the custom for women to participate vocally in the work of the churches, or that of the denomination."¹¹⁹

Local societies banded together for more effective work. The first society of more than local scope was the Baltimore Branch of Woman's Mission to Women formed in 1871. As this work grew, the name was changed in 1878 to the Maryland Branch of Woman's Mission to Women in Foreign Lands. This developed into the Woman's Baptist Foreign Mission Society of Maryland in 1892. While women interested in foreign missions were organizing, those women concerned with home missions established on May 16, 1882 the Woman's Baptist Home Mission Society of Maryland. On October 21, 1913 the Home and Foreign Societies combined to form the Woman's Missionary Union of Maryland. Four years after this Union was created, the women of Maryland were given the right to vote in the annual state meetings.

The struggle for female suffrage in the Seventh Baptist Church may be seen against the background of these previously mentioned national, convention, and state movements. Prior to 1880, mention of female members was made in Seventh's minutes only in cases involving church discipline. Women were not appointed to committees nor were they allowed to represent the church at state or national conventions. The chapter "The Early

¹¹⁸ James W. Merritt (ed.), *Annual of the Southern Baptist Convention, 1958* (Nashville: Executive Committee, Southern Baptist Convention, 1958), p. 57.

¹¹⁹ Joseph T. Watts, *The Rise and Progress of Maryland Baptists* (Baltimore: State Mission Board of the Maryland Baptist Union Association, n.d.), p. 203.

Years" showed that men who were strongly opposed to women voting in the church had been the founders of Seventh. With a background of such stout opposition to female struggle, the movement for reform was sublimated for thirty-five years.

When Brother Gilman offered an amendment to the constitution in 1880, the first step forward was made.

All business pertaining to the interests of the church shall be vested in, and exercised by the male members of twenty-one years of age and upwards, except in the election of Bishop and Deacons when the female members of the same age shall be entitled to vote.¹²⁰

The amendment was adopted. During this same year, W. H. Perkins made a motion to the effect that both the male and female members be present at a future meeting to consider the possibility of the church supporting the Sunday School.¹²¹ The year 1882 was the first time that females were appointed to committees. Five men and five women were appointed to the Building Repair Committee.¹²² The Constitution was again amended in 1884 to permit women to vote on the election of Sunday school officers.¹²³

On April 1, 1901, Mr. Gwaltney gave notice that at the next quarterly business meeting he would propose an amendment to the Constitution so as to extend the *full Franchise* to the female members. This July meeting was unable to produce a quorum so the matter was postponed until October. There was not a quorum for the October meeting. Finally, on January 6, 1902, Mr. Gwaltney presented his motion; and the matter was referred to a committee which was to examine the church charter "as to whether or not it prohibited the Ladies from voting."¹²⁴ The decision meeting on April 2, 1902 was confronted with two separate reports from the special committee. After heated discussion the church adopted the report agreeable to the female franchise.

The Constitution was ordered amended so as to permit the Lady members of the church twenty-one years of age and upwards to vote on all church questions except the election of Trustees and the Ratification of the Acts of the Board of Trustees.¹²⁵

The full franchise was evidently granted to women at the Seventh Baptist Church sometime between the years 1902 and 1908. No mention was made

¹²⁰ *Minutes, Seventh*, Jan. 5, 1880. The term "Bishop" was commonly used to designate the pastor.

¹²¹ *Ibid.*, July 5, 1880.

¹²² *Ibid.*, June 19, 1882.

¹²³ *Ibid.*, July 2, 1883.

¹²⁴ *Ibid.*, Jan. 6, 1902.

¹²⁵ *Ibid.*, Apr. 2, 1902.

of this matter between these years, but the Constitution of 1908 disclosed that "the election of pastor and the transaction of all business . . . shall be vested in and exercised by the members twenty-one years of age and upwards."¹²⁶ Since the full franchise was not granted until after the merger of 1904, the influence of the former Immanuel members may have been a determining factor although no indication of their previous stand on this question was found. By comparison it was noted that women did not vote at the Franklin Square Church until October 14, 1918. Women could vote at Seventh a decade before doing so on a state or national level.

The Temperance Movement

One of the major reform movements sweeping the country when Seventh Church was formed in 1845 was a campaign against the liquor traffic. Early in the nineteenth century, agitation for temperance in the use of alcohol was started. By 1845 the temperance movement was nearing its peak, secret temperance societies were growing, and some churches were beginning to take a stand on this issue. During the 1850's this reform movement changed its character by advocating prohibition in place of temperance. A Prohibition Party was formed in 1869, the Woman's Christian Temperance Union started an educational campaign in 1874, and the Anti-Saloon League became the spokesman for evangelical Protestantism in 1893. The culmination of these reform efforts was the enactment of the Eighteenth Amendment in 1917. December 5, 1933 marked the end of a "noble experiment" and the Twenty-first Amendment stands as a silent commentary on the moral quality of the American public.

Baltimore during the 1840's was an active center in the temperance movement. The Washingtonian Revival had its beginnings in Chase's Tavern on April 2, 1840 when six men "took the pledge" and began to expostulate on the advantages of total abstinence.¹²⁷ Within two years the movement had spread up and down the Eastern seaboard helping to produce the Sons of Temperance of Baltimore—the first of the great secret temperance societies.¹²⁸ John H. W. Hawkins gave temperance lectures to large audiences in Baltimore in 1840; and Gough, after signing the pledge in 1842, became an effective speaker on behalf of this reform movement. Gough created such a favorable atmosphere for temperance that Maryland

¹²⁶ *Manual of the Seventh Baptist Church, 1908.*

¹²⁷ John Allen Krout, *The Origins of Prohibition*. (New York: Alfred A. Knopf, 1925), p. 182.

¹²⁸ Clyde Kenneth Nelson, "The interest of Baptists in the Liquor Problem Since Repeal 1933-34." (Unpublished B. D. thesis, Eastern Baptist Theological Seminary).

in 1848 enacted a law closing saloons on Sunday.¹²⁹ At the ninth session of the Sons of Temperance in 1852 an organized drive was started for prohibition.

Maryland Baptists spoke out for the first time on this subject in their 1841 meeting and resolved "total abstinence from all intoxicating drinks, and to discountenance the traffic . . ."¹³⁰ At each subsequent session, this body made a strong statement on behalf of the constituent churches. The wording of these reports indicates that Maryland Baptists were not heeding the injunctions of the Temperance Committee. The Association voted in 1884 to discontinue the committee but reappointed it the following year. In theory, if not in practice, Maryland Baptists favored total abstinence.

Joshua Levering, a former member of Seventh, was a candidate for the office of President of the United States for the Prohibition Party in 1896.

Although the temperance movement was quite strong in Maryland, there was no indication that the Seventh Baptist Church had any active part in it. In the beginning the church may have tolerated moderate drinking. Drunkenness or continual excessive drinking was cause for church discipline; no member was ever disciplined for "drinking." The first exclusion for excessive drinking took place in 1847.¹³¹ During the years when church discipline was waning, the only action that prompted exclusion from the church was drunkenness. While serving as pastor of Immanuel Baptist Church, A. C. Dixon was largely instrumental in the formation of a Prohibition Association in 1886. John Roach Straton delivered numerous sermons about the evils of alcohol. The Seventh Church may have played a significant part in this reform effort, but no evidence was found to document this statement.

Attitudes and Actions Towards Negro Baptists

Of all of the Baptist churches of Maryland, the Seventh Baptist Church has made the largest and most effective contribution to Negro work in the state. The history of all Negro Baptist work in Baltimore may be traced back to the beginnings of their movement. This work was started at the sole instigation of certain members of Seventh Church, particularly William Crane. Other important pioneer work of Deacon William Crane is considered in the chapter on "Laymen." At this point, his vital part in the Negro work must be noted.

¹²⁹ E. H. Cherrington, *The Evolution of Prohibition in the U. S. A.* (Westerville, Ohio: American Issue Press, 1920), p. 131.

¹³⁰ *Minutes, M. B. U. A.*, 1841.

¹³¹ *Minutes, Seventh*, 1847.

A. Briscoe Koger, the Negro attorney who wrote *Negro Baptists of Maryland*, has described Crane as "our greatest benefactor and friend."¹³² Near the end of his life, Crane addressed the Fiftieth Anniversary Missionary Jubilee meeting of 1864 and described some of the work he had accomplished among the Negroes. This wealthy leather merchant said "I seem to have been led to regard the cause of the oppressed Negro race, whether in Richmond, or Liberia, or Baltimore, however others around me might regard it, as a peculiar object of my life."¹³³

Born in 1790, Crane moved to Richmond when he was twenty-one, started his own business and ". . . found myself connected in the First Baptist Church with about twelve hundred ignorant colored members."¹³⁴ His interest in helping these Negroes was an advanced view for his day. Three years after moving to Richmond he was voluntarily teaching in a "colored tri-weekly night-school" that was the first school for Negroes in Richmond.¹³⁵ The same year Crane founded the Richmond African Baptist Missionary Society which sent Lott Carey and Colin Teage to Liberia in 1821. Crane served as president or corresponding secretary for "fifteen or twenty years."¹³⁶ In 1820 this layman became a founder and deacon of the Second Baptist Church of Richmond. He continued to superintend the details of the missionary society while engaging in numerous other religious activities. Baltimore seemed to provide an atmosphere more favorable to his advanced views concerning the Negro as well as the opportunity to expand his flourishing business.

Upon arriving in Baltimore in 1834, Crane was, writes Koger, "surprised to note the neglect of the Maryland Baptist Churches in this field and busied himself in this direction."¹³⁷ As a matter of fact, there was no Negro Baptist work in Baltimore at that time. Crane brought ex-slave Moses Clayton from Richmond, and his labors resulted in the First Colored People's Baptist Church in February, 1836.¹³⁸ Shortly after becoming a charter member of Seventh Baptist Church, this aggressive layman prevailed upon the M. B. U. A. to assist financially in securing the freedom of slave Noah Davis of Fredericksburg, Virginia.

The Second Colored People's Baptist Church was organized under the

¹³² A. Briscoe Koger, *Negro Baptists of Maryland* (Baltimore: Privately printed, 1946), p. 4.

¹³³ American Baptist Missionary Union, *The Missionary Jubilee* (New York: Sheldon & Co., 1869), p. 20.

¹³⁴ *Ibid.*, p. 17.

¹³⁵ *Ibid.*, p. 19 and Cathcart, *op. cit.*, p. 288.

¹³⁶ American Baptist Missionary Union, *op. cit.*, p. 19.

¹³⁷ Koger, *op. cit.*, p. 6.

¹³⁸ *Ibid.*

work of Noah Davis in 1848. In describing this work he wrote that "our particular friend, Mr. William Crane, was the devoted superintendent of our Sunday school."¹³⁹ This church struggled in a small upper room from 1848 until February, 1855 when they moved into spacious quarters. With the backing of several other members of Seventh, William Crane built a large three-story building. The basement and ground floor were used by Crane for his business, but the entire second floor was available to the Second Colored Church. The outstanding feature of this building was that the entire third floor was to be used as a Baptist school for training young Negroes. The church was renamed the Saratoga Street African Baptist Church. At first the church prospered in the new quarters, but they were unable to meet even the interest payments on the church debt. Crane, who had financed the entire project, held the title and had given them ten years to pay off the building debt. The increasing ill health of their pastor and the unpaid debt proved to be obstacles too heavy for the African Street Church. In the 1865 M. B. U. A. minutes Davis reported the "loss of church edifice, which was taken for the debt upon the building." Though the M. B. U. A., his brother J. C. Crane, Franklin Wilson, and his son Andrew Fuller Crane, had helped financially in this venture, by far the largest contributions were made by William Crane. The third floor school had operated for four years with as many as three paid faculty members and one hundred students. The outbreak of the Civil War and general withdrawal of support forced its closing.

It is a testimony to their Christian character that two men like William Crane and Richard Fuller could hold such strong and divergent views about the Negro work and yet work in harmony within the same church fellowship. Cathcart states that Crane "has ever been a warm supporter of Richard Fuller."¹⁴⁰ This was in spite of the fact that Fuller himself owned a large number of slaves. Cuthbert, the biographer of Richard Fuller, describes at length the warm affection and genuine love with which Fuller's slaves regarded him. The first pastor of Seventh was a defender of slavery, though a moderate one. A sermon preached there on September 26, 1861 contained this remark about slavery:

We are not responsible for its introduction; and he is neither a politician or a man made mad not by much learning but much ignorance, who asserts that it can be suddenly eradicated from our social system.¹⁴¹

¹³⁹ Noah Davis, *A Narrative of the Life of Rev. Noah Davis, A Colored Man* (Baltimore: Privately printed, 1866), p. 44.

¹⁴⁰ Cathcart, *op. cit.*, p. 289.

¹⁴¹ Richard Fuller, *Mercy Remembered in Wrath* (Baltimore: Cushing & Brothers, 1850), p. 12.

In 1844 Fuller became involved in a public controversy, when, at the request of the Christian Reflector, Philadelphia, he wrote an article explaining his belief in the biblical sanction for slavery. Answered by a fellow Baptist, Francis Wayland, Fuller began with him a long argument, which was published in 1845 in the book *Domestic Slavery Considered as a Scriptural Institution*. The solution to the vexing slavery problem was to be found, thought Fuller, in the movement to send the Negroes to Africa to establish their own colony. At a meeting of the American Colonization Society in 1850, he pointed out that slavery had been introduced into the Southland by the Yankee traders. Crane felt the colonization idea of Fuller to be impracticable and undesirable.

During the tension-filled years of the Civil War when Maryland as a border state was divided in her attitude, Richard Fuller was able to lead the Seventh Church to maintain a positive atmosphere of unity and harmony. Before the war, as the storm clouds were gathering, a daily prayer meeting from six to seven in the morning was started in the year 1861. Members of the other churches were invited to join these daily early morning services.

Accompanied by leading businessmen of Baltimore, Fuller visited President Abraham Lincoln to discuss realistic means of avoiding a conflict between North and South.¹⁴² He also carried on an extensive correspondence with Secretary Chase.

At the momentous meeting of the American Baptist Home Mission Society in Philadelphia in 1844, the slavery question was introduced and became the rock upon which the Triennial Convention was split. At that meeting, Fuller offered an amendment to the effect that:

Our co-operation in this body does not imply any sympathy either with slavery or anti-slavery, as to which societies and individuals are left free and uncommitted as if there were no such co-operation.¹⁴³

This mediation effort by Fuller failed and the rupture soon ensued.

Besides the work of Fuller and Crane in this reform movement, little evidence was found in the records of Seventh to indicate the attitude of the church toward this social issue. Negro members were received into the church but it is not known whether or not they could vote in the business sessions. Almost two decades after the founding of the Saratoga Street African Baptist Church, this record appeared in the church minutes:

¹⁴² David Ranklin Barbee, "Lincoln, Chase, and the Rev. Dr. Richard Fuller," *Maryland Historical Magazine*, XLVI, (1951), pp. 108-123.

¹⁴³ Elmer F. Ruark, "Looking Backward to Look Forward," *The Maryland Baptist*, XLII (April, 1959), pp. 12-13.

Resolved, that a Committee be appointed to visit the colored members of this church, and endeavor to prevail on them to ask for Letters of Dismission to the Saratoga St. African Church.¹⁴⁴

Be it further Resolved, that this Church deems it inexpedient to receive colored members into its fellowship in the future.¹⁴⁵

Prior to the Civil War, the Seventh Baptist Church through two of her leaders played a major role in the reform movement concerning Negroes in Maryland. While the war was unfolding, the church in those tension-filled days was able to exert a steadying influence upon most of the Baptist work in Baltimore.

The Roman Catholic Church

The Seventh Church, under the effective leadership of Richard Fuller, led Baltimore Baptists in a protest movement against the attempt of the Roman Catholic Church to use public funds for parochial schools.¹⁴⁶ The *Catholic Mirror* of February 5, 1853 carried a lengthy argument listing the major reasons for the enactment of pending legislation on this question. This was the only reference found in the daily newspapers of that era to this controversy. The article in the *Catholic Mirror* made no mention of the opponents to this questionable use of public funds.

The M. B. U. A. at their annual meeting in 1851 appointed Fuller to head the Committee on Romanism. This committee reported in 1852 through Fuller and the wording of the report reflects his style of writing throughout. The main points in this report were that "the system of Romanism is wholly irreconcilable with the Gospel of Christ" and that Romanism is "as hostile to real liberty as to the Gospel of Christ."¹⁴⁷ The committee found that "the most effective agency in this work is the employment of Colporteurs, especially those who have been converted from this superstition."¹⁴⁸ A memorial to the Congress was recommended by the committee. The objective of this memorial was to secure "religious toleration for American citizens residing in foreign countries."¹⁴⁹

At the next annual meeting, it was mentioned that the memorial had been presented to the U. S. Senate where it had been received "with marked respect; it had awakened very considerable . . ." ¹⁵⁰ As chairman of the

¹⁴⁴ *Minutes, Seventh*, May 17, 1872.

¹⁴⁵ *Ibid.*

¹⁴⁶ J. T. Watts, "The Rise and Progress of Baptists in Maryland," *The Maryland Baptist*, XVIII (Oct., 1935), p. 6.

¹⁴⁷ *Minutes, M. B. U. A.*, 1852.

¹⁴⁸ *Ibid.*

¹⁴⁹ *Ibid.*

¹⁵⁰ *Ibid.*, 1853.

Committee on Education, Fuller reported at this meeting that he rejoiced in the system of free public schools. "The Bible," he said, "must not be disregarded from these schools."¹⁵¹ No further action was taken by the Association on this matter. The fact that this bid for public funds to support the parochial schools ended in failure may be attributed in part to the forthright stand taken openly by the pastor of the Seventh Baptist Church.

From 1847 to 1871 or co-terminus with the pastorate of Richard Fuller, the Seventh Baptist Church was in the vanguard of attempts to find Christian answers to critical social problems of the times.

Conditions After Fuller

The last quarter of the nineteenth century was a period of mounting industrialization, marked growth in urban areas because of immigration from Europe and the declining rural population, and a time of upheaval in the ranks of labor. While the Roman Catholic Church was enjoying a phenomenal growth by being able to adapt to these economic and sociological changes, the urban Protestant churches were beginning the migration to the suburbs. The action taken by the Seventh Baptist Church in this migration was considered elsewhere in this paper.

In the midst of scientific and economic revolution, accompanied by and giving rise to major social problems, the Seventh Church followed the same course of action as did the majority of urban Protestant churches. This course of action was to ignore the new social problems and to continue to make a vocal attack upon the older problems of alcohol, gambling, and the like.

During this quarter of the century, the Seventh Baptist Church considered four areas of social action. They were as follows:

1. On November 27, 1885 the motion prevailed to make "a collection for endowment of free beds in the City hospitals."¹⁵²
2. A Motion was made at the above meeting to assist a sister Baptist church in financial difficulties was not carried.¹⁵³
3. A committee was appointed on October 14, 1887 to wait upon the Police Commissioner to suppress the noise arising from the ringing of milk bells and running of ice wagons on Sunday, during services at the church.¹⁵⁴
4. In 1893 the church was requested to endorse a certain petition to Congress in relation to the "Indian Question." After some discussion, a motion

¹⁵¹ *Ibid.*

¹⁵² *Minutes, Seventh, 1885.*

¹⁵³ *Ibid.*

¹⁵⁴ *Ibid.*, 1887.

to have the pastor endorse the petition in the name of the church was withdrawn.¹⁵⁵

The records of the Immanuel and Franklin Square Baptist churches also showed no indication of any action taken toward the major social issues of this time. While the Protestant churches of this era were bypassing the social issues presented by industrialization, as shown by the type of social issues considered by the Seventh Church, this same process of industrialization, wrote Latourette, "made for the de-Christianization of the masses of workers who were caught up in it."¹⁵⁶

The Social Gospel was trying to face up to some of these social issues. In the period from 1900 on, there was no indication from the records that the Seventh Baptist Church had any awareness of this movement. The Seventh Church did continue its vocal attack upon the traditional vices through the sermons preached in those momentous times. The church responded to the social implications of two world wars by encouraging the knitting of socks and sweaters, the buying of government bonds, and by maintaining an active correspondence with the members in the armed forces. During the Second World War, the church provided weekend accommodations for servicemen. Cots were put up in the Social Hall and breakfast was served by the women of the church. For those who would stay after breakfast, a Bible class was conducted under the leadership of Bryan McIntire.

From 1880 to 1945, the Seventh Church showed little or no awareness of the new major social problems confronting urban society and; though somewhat moderated under Day's pastorate, she continued a vocal attack upon social issues involving individual morality.

¹⁵⁵ *Ibid.*, Feb. 9, 1893.

¹⁵⁶ Latourette, *op. cit.*, p. 1257.

CHAPTER V

THEOLOGY

While the bastions of bibliolatry and Biblical criticism, and countless other variations of theological conflict in the American scene were being attacked or defended, the theological position of the Seventh Baptist Church remained basically unchanged from 1845 to 1945. Like her sister Baptist churches in Maryland, Seventh appeared to be an isolated area exhibiting schismless evangelical orthodoxy.

Protestant Theology in America

In order to identify, establish and compare the position of Seventh with the changing scene during the past one hundred years, a brief sketch of the theological changes in American Protestant thought from the 1700's to 1945 is presented.

The few Baptist churches in existence in 1700 were predominantly General Baptist and Armenian. The Great Awakening in 1734-1735 under men like Jonathan Edwards, Freylinghuysen, and in the 1740's under George Whitefield had its largest effect upon the Presbyterians and Congregationalists. After 1750, Baptists began their rapid growth. As the country expanded westward, the Baptists with their growing emphasis on evangelism continued to make remarkable numerical gains. Theologically, Baptists were somewhat divided. Particular Baptists were strict predestinarians, whereas the Regular Baptists held that Christ died for all men. Following the Second Awakening in the 1790's the era of camp meetings and revivalism began with an emphasis on conscious conversion. The movement of revivalism continued, especially in the South, almost up to the twentieth century.

Charles Hodge in his *Systematic Theology* and later the Baptist Augustus Strong with his *Systematic Theology* attempted to give fresh strength to the Augustinian tradition. However, the last quarter of the nineteenth century gave rise to several major contrasting theological ideas.

One of those important theological changes was the Social Gospel movement which attempted to reorient the historic faith of America to a growing industrial society. Horace Bushnell's *Christian Nurture* helped to pave the way for men like Washington Gladden and Walter Rauschenbusch. Between 1880 and 1890 this trend was a minority movement in the discussion stage; but it began to flower at the turn of the century, and some attempted to

apply the teachings of Jesus to all facets of society. Individual conversion was minimized in favor of the establishment of a reign of righteousness among men. The concept of the kingdom of God was re-evaluated and the former high Christology of "evangelicalism" was replaced by a stress on the historical Jesus. While their pastors studied *Christianity and the Social Gospel*, laymen in the churches read the popular and influential *In His Steps*. The Social Gospel had little impact upon the Southland. The movement became identified with "liberal theology" and suffered from the impact of world war, the movement of fundamentalism, the emphasis on prohibition, and the New Deal.

Almost coterminous with the Social Gospel was the growth of "higher criticism," and the development of "liberal theology." Around the middle of the nineteenth century, German scholars were raising questions about the inerrancy of Holy Scripture. By 1880 many scholars in the seminaries of the North were examining this problem. After 1880 "higher criticism" became increasingly prominent in the United States. During the early 1900's a growing reaction to this method of Bible study was raised by those who thought that they detected the destruction of the essence of the Christian faith. A debate centered around the question of the nature of inspiration of the scriptures. Theological issues had largely been by-passed during the great surge of revivalism, but new scientific thought and the advent of Darwinism forced the theologian to state the Christian faith in terms that would be relevant to the tempo of the times following the Civil War. This restatement of the Christian faith largely ignored the concept of a conversion experience, placed little stress on the nature of sin, and emphasized the imminence of God in man. The results of the "higher criticism" of the Bible were used to formulate a theology that placed a disproportionate emphasis upon the historical Jesus and developed a low Christology. Soteriology relegated the Atonement to the place where it had no relation to the subjective experience of man in his reach for God. In its extreme form this theology denied the Incarnation.

The reaction to "Liberal theology" was two-fold. On one hand a fixed and rigid list of doctrines considered essential to Christianity was promulgated under the movement known as "fundamentalism." A. C. Dixon, who had served as the first pastor of the Immanuel Baptist Church in Baltimore, functioned as the editor of *The Fundamentals*. This series of books was widely circulated throughout the nation and marked the beginning of this movement that found wide acceptance among Baptist elements in the Southland. Professor J. Gresham Machen was one of the intellectual leaders

of this force and his book *Christianity and Liberalism* sets forth the basic points of issue. This movement splintered into several factions that became increasingly rigid in their doctrinal position. The other reaction to "liberal theology" came from scholars who accepted the results of "higher criticism" but who, at the same time, drew quite opposite conclusions. Karl Barth brought in a new trend in theology that stressed the transcendence of God through Holy Scripture. Such men as Emil Brunner and Reinhold Niebuhr saw that the nature of man was basically sinful and that such a man would not redeem society through moral goodness. This theological emphasis was most commonly termed "neo-orthodoxy." The concept of inevitable progress, advocated by American "liberal theology" was shattered by two world wars and the Depression.

Protestant Theology in Maryland

Theological controversy came to its climax in Maryland in 1836 when the two groups of Baptists representing divergent theological views clashed at Black Rock. After this incident the heat of theological controversy waned, and the conflict at the turn of the century had little impact on Maryland.¹⁵⁷

The Particular Baptists with their ultra-Calvinistic theology were logically anti-missionary while the Regular Baptists were highly evangelistic and missionary-minded. When the Baltimore Association met at Black Rock in 1836, the ultra-Calvinistic theology prevailed and six churches emphasizing a more modified Calvinism withdrew.¹⁵⁸ Although the issue was debated on the point of missions, it resulted basically from the different theological views.

A study of the Baptists of Maryland has shown that the controversy that raged between "modernism" and "fundamentalism" among Baptists in the North had little impact among Baptists below the Mason-Dixon Line.¹⁵⁹ Maryland Baptists were not drawn into this theological controversy because many of their pastors had not attended college and thus were unacquainted with the issues. Furthermore, the pastors of Maryland churches were primarily from the South, a region which had remained largely unaffected by the theological questions confronting men in the North.

The Theological Position of Seventh

Four sources were investigated in an effort to establish the theological position of the Seventh Baptist Church. Records and minutes were searched,

¹⁵⁷ Norman H. Maring, "A Denominational History of Maryland Baptists, (1742-1882)" (unpublished Ph. D. dissertation, Dept. of History, University of Maryland, 1948).

¹⁵⁸ *Ibid.*

¹⁵⁹ *Ibid.*

the Manuals published by the church were examined, the available sermons read, and several individuals interviewed.¹⁶⁰ These sources revealed very little concrete information relating to theological views.

A generalized statement of the theological position of Seventh would classify the church as maintaining a "middle of the road" course in theology. Extreme views in either direction were avoided, and the church remained basically unchanged from 1845 to 1945. Fuller's writings revealed that Seventh had no part in the ultra-Calvinism of the early 1800's. The plea for a conscious conversion experience was evident in his sermons.¹⁶¹ Under McDuffie and Straton the position veered closer to the highly conservative view. A middle of the road course was followed under Pinchbeck. Edgar T. Hutton, former assistant minister of Seventh, analyzed the theological position of the church under Day as being "conservative and orthodox."¹⁶²

The records and minutes contained but one entry of a theological nature. In 1869 Fuller presented a lengthy resolution to the church in which he advocated "closed communion" and repudiated the Pedo-Baptists.

It is the settled faith of this church that nothing is baptism but the immersion of a believer, and that none but a baptized believer ought to partake of the Lord's Supper.¹⁶³

The only type of creed or articles of faith that were discovered were the "Denominational Principles" printed in the manuals of 1895 and 1908. The manual of 1895 pictured an open Bible. Above the Bible were the words "Our Creed" and beneath it "Search the Scriptures."¹⁶⁴ The following material was printed under the heading "Denominational Principles."

- 1st. The supreme authority of the scriptures in matters of religion.
- 2d. The personal accountability to God alone of every man in matters purely religious.
- 3d. Unity to Christ essential to salvation, hence, churches should be composed only of those who give credible evidence of the new birth.
- 4th. The new birth should be one of unqualified obedience to Christ, Under the head Baptism, The Lord's Supper, and Organization of the Church.¹⁶⁵

These statements were duplicated in the manual published in 1908 with the

¹⁶⁰ Due to the prolonged illness of Mrs. John Henry Day, it was not possible to obtain access to the sermon files of Dr. Day.

¹⁶¹ J. H. Cuthbert, *Life of Richard Fuller, D.D.* (New York: Sheldon & Co., 1878), pp. 121-139.

¹⁶² Edgar T. Hutton, personal interview, November 7, 1958.

¹⁶³ *Minutes, Seventh*, April 29, 1869.

¹⁶⁴ *Manual of the Seventh Baptist Church*. (Baltimore, privately printed, 1908).

¹⁶⁵ *Ibid.*

exception for the two phrases "Our Creed" and "Search the Scriptures" which were omitted from the picture of the open Bible.¹⁶⁶ The church covenant printed in each of these manuals was found to be identical in wording to the church covenants in use in 1945 and in 1959 by the majority of churches in the Baltimore Baptist Association.

In 1895 applicants for membership had to sign a formal statement as to their proposed loyalty to the church. The applicant agreed to accept the Articles of Faith of the church. No copy of these Articles of Faith was located.

There was no evidence to show that the Seventh Baptist Church was aware of the changing theological scene in the last decade of the nineteenth century and in the years prior to World War I. Hutton stated that Day made occasional oblique references to "liberal theology" in his sermons but felt that the congregation did not understand what was being said.¹⁶⁷

A factor that affected the theological climate of the Seventh Church was the theology of the group that merged from Immanuel. These people had had A. C. Dixon as their first pastor, and it was under his pastorate that the large Tabernacle was erected. Dixon was strongly opposed to the changing concepts of the Bible, and placed a strong emphasis on premillennialism.¹⁶⁸ Many of those who merged from Immanuel would have had these teachings from Dixon. It may have been their influence that resulted in the selection of John Roach Straton as the first pastor called by the merged churches. Straton later became one of the leading figures in the fundamentalist movement. The publication of his sermons did not occur until after he had left the Seventh Church. Two members of Seventh who remembered Straton's preaching had remembered him most in terms of his fiery crusade against alcohol. They did not recall anything "unusual" about his theology.

From the available evidence, the theological position of the Seventh Baptist Church from 1845-1945 remained relatively unchanged and was essentially unaffected by new concepts on the American scene. The most discernible change was the discontinuance of the revival method in favor of evangelism through personal counseling. Primarily, the Seventh Baptist Church has had a moderate conservation evangelical theology that avoided extremes in either direction.

¹⁶⁶ *Manual of The Seventh Baptist Church—1908*. (Baltimore, privately printed, 1908).

¹⁶⁷ Hutton, personal interview.

¹⁶⁸ Maring, "Baptists and Changing . . .", p. 53.

CHAPTER VI

CHURCH DISCIPLINE

A study of church discipline within the Seventh Baptist Church reveals marked change in the practice of discipline through the years and reflects a changing concept of the nature of the church. The rigid enforcement of ethical standards prior to the Civil War indicates an attempt to maintain an active and "holy" or "pure" membership. After the war there was a noticeable relaxing in disciplinary actions involving breach of ethical conduct. By 1878 church discipline of the ethical action of the members had been abandoned. Two unchanging attitudes toward church discipline were the dropping of members joining churches of another faith and the exclusion of members for continued delinquency in attendance.

The three major causes for discipline were (1) non-attendance, (2) becoming a member of a non-Baptist church, and (3) immoral conduct or unethical action. Three methods of disciplining the membership were (1) erasure from the church roll, (2) admonition by the Pastor and/or deacons, and (3) exclusion or excommunication from membership.

Members guilty of continued non-attendance were visited by the deacons. If such a member could not satisfactorily explain his habitual non-attendance, he would be cited to appear before a meeting of the male members of the church. Failure to appear at this meeting usually meant immediate exclusion. If the member did appear and promise to be more faithful in his duties, no action was taken. Continued absence resulted in the disciplinary action of exclusion.

The records illustrate this point by stating that "Mrs. Walker was excluded for inattention to her church duties."¹⁶⁹ A Mrs. Todd was "excluded of continual absence from the church-meetings without sufficient cause."¹⁷⁰ Other remarks from the records indicated "one exclusion for continual absence," and "a member dropped for continued delinquency."¹⁷¹ In 1869 it was suggested that "any member who is absent from Church meetings for three months without good cause be considered a fit subject for disci-

¹⁶⁹ *Minutes, Seventh*, Jan. 6, 1873.

¹⁷⁰ *Ibid.*, Nov. 1873.

¹⁷¹ *Ibid.*, April, 1876; May, 1878.

pline."¹⁷² By 1895 any member absent for two consecutive years was liable to be excluded.¹⁷³

What actually happened, as revealed by a study of the appended tables, was that after the Civil War the church found less occasion to discipline her indifferent members. When a new pastor came, a committee was appointed to revise the membership books. Persons who had drifted away from the church were simply dropped from the roll. An example of this method may be seen in operation during the 1900's. From 1899 to 1902 no erasures or exclusions were reported. When the committee on revision of the church roll reported in 1903, the church erased one hundred and twenty-one names.¹⁷⁴ After this was done, no names were dropped for non-attendance until 1907 when a new pastor came on the field. Sixty-one names were then erased in an effort to maintain a more accurate representation of the active membership. Every few years the records indicate a fresh revision of the roll had been accomplished. By the twentieth century, individual discipline of non-attending members had been replaced by the more expedient method of erasing names from the roll without deacon visitation or church trial. The former threat of disciplinary action was found not to have been an effective deterrent to excessive church delinquency.

From 1845 to 1945 the Seventh Baptist Church has followed an undeviating policy of automatically erasing from the church roll any member who united with a non-Baptist church. Former members in this category who sought readmission were received back into the fellowship of the church following a declaration of intent to uphold the practices and beliefs of the church.

The third major cause for church discipline was immoral conduct. The attitude of the church toward disciplining her members for this reason changed from the policy of maintaining strict, rigid standards in the formative years of the church to a gradual relaxing of these standards and of the discipline itself.

On March 5, 1847, the First Baptist Church passed a resolution relative to church members visiting "the theatre, circus, saloon or the museum, and similar places of amusement as sinful . . ." and solicited opinions about this form from her sister Baptist churches.¹⁷⁵ Seventh answered this resolution on March 24, 1847 and set a pattern that established their future procedure

¹⁷² *Ibid.*, Oct., 1869.

¹⁷³ *Manual of the Seventh Baptist Church*, 1895.

¹⁷⁴ *Minutes, M. B. U. A.*, 1903.

¹⁷⁵ *Recording of Proceedings of the First Baptist Church, 1844-1847*, March 5, 1847.

towards standards of morality. The members agreed that visiting the theatre was

irregular, and unworthy of the Christian character . . . but they did not deem it a safe precedent to adopt any rule touching this or Similar Subjects, as all such matters are regulated by the word of God which we fully adopt as our rule of faith and practice.¹⁷⁶

However, in their report to the M. B. U. A. they expressed their concurrence with First's resolution.¹⁷⁷

Each case for discipline involving morals appeared to be judged by the male members as a separate action. Rules advocating specific conduct were not stated. During the formative years, members were excluded for such reasons as "worldly walk," "leading impure lives," "immoral conduct," "gross immoral conduct," "Un-Christian walk and conversation," "habitual profanity," and most frequently listed, "intemperance."¹⁷⁸ One member was unanimously excommunicated for accepting a challenge to fight a duel.¹⁷⁹ By 1860, the relaxing of this unwritten code of conduct was noticeable. Drunkenness became the only action requiring restraint. The other causes were seldom mentioned after 1860.

This relaxing of discipline was also taking place in other churches during this period. A survey of Maryland Baptist churches has stated that "after the Civil War, the business meetings of the churches were less concerned with the discipline of members."¹⁸⁰ One reason for this decline of discipline is the generalization that morality takes an abrupt downward swing during the aftermath of a major war. Though Seventh Baptist Church may have become too large by 1865—almost 1,000 members—for the intimate fellowship necessary for effective discipline, it must be noted that *more* members were excluded upon moral grounds when the membership was about 950 than in the later years when the membership was considerably smaller. After the 1860's the members may have conceived of the church less as a "holy band of believers" than as a group of people who could only maintain a vital rapport with those outside the church by lessening the barriers of rigid morality. The church became more "in" than "of" the world.

An exception to this general relaxing of standards arose in 1872 with the coming of William T. Brantly. One year after his arrival as pastor of

¹⁷⁶ *Minutes, Seventh*, March 24, 1846.

¹⁷⁷ *Minutes, M. B. U. A.*, 1847, p. 11.

¹⁷⁸ *Minutes, Seventh*, *passim*.

¹⁷⁹ *Ibid.*, May 12, 1854.

¹⁸⁰ Norman H. Maring, "Denominational History of Maryland Baptists (1742-1882)." (Unpublished Ph. D. dissertation, University of Maryland, 1948.)

Seventh, Brantly changed the constitution to make the pastor and deacons a standing committee on discipline. The following wording was inserted into the constitution:

In cases of gross and flagrant violation of Christian conduct and character, such as the Scripture forbids us to sanction by any act of clemency or indulgence, the offenders may be immediately excommunicated by the church.¹⁸¹

Following this action, there appeared a marked increase in the number of discipline cases handled by the church. This emphasis abated by 1878 when the *last recorded* disciplinary action for immoral conduct was noted. A married female member was excommunicated for "behaviour unbecoming in a professed follower of our Lord and Master."¹⁸² Offenders who appeared before the male discipline group and made public repentance for their shortcomings with a promise to do better were "overlooked" or otherwise admonished to mend their ways. Such offenders were retained in full fellowship of the body.

This brief resurgence of moral discipline may be attributed chiefly to the influence of the pastor. Abandonment in 1878 of this renewed effort towards discipline may demonstrate that the social climate within the church reasserted itself to overcome the leadership of the pastor's policy. According to the available records, discipline for moral failure has not been attempted since Brantly's era.

¹⁸¹ *Minutes, Seventh*, March 31, 1872.

¹⁸² *Ibid.*, April, 1878.

CHAPTER VII

LAYMEN

The history of the Baptist work in Maryland could not be written properly without considering the contributions and influence of the laymen of the Seventh Baptist Church. Baptist causes on both the state and convention-wide level are indebted to the generosity of these laymen. Not only did they give freely of their wealth, but active leadership on boards and committees has been supplied also. Institutions outside of the state that have been particular objects of their benevolences include Columbian College, Southern Baptist Seminary and the University of Richmond.

William Crane

William Crane, successful in his own business as a leather merchant, was a charter member, deacon, and distinguished leader in the Seventh Baptist Church. The leadership given by Crane in the Negro work has previously been considered in the chapter "Reform Movements and Social Issues." In earlier years, Crane conceived the idea and initiated the plan for the Virginia Baptist paper, *The Religious Herald*.

Upon his arrival in Baltimore in 1835, he organized the Calvert Street Baptist Church, bought a building for this church, and subsidized the work for ten years. About 1844 this church divided; part became the High Street Baptist Church; and the other part, with Crane and his family amalgamated with the Seventh Church. The old meeting house of Calvert Street became the first house of worship for Seventh, and the Board of Elders purchased the property from Crane for \$6,000.¹⁸³

The Widows and Superannuated Ministers Fund was conceived by Crane in 1839, and for many years he was a major supporter of this fund. He held many positions within his church and denomination, serving as president and secretary of the M. B. U. A. Their minutes of 1852 show his aggressive action on behalf of the Book Store and Tract Depository and note that he headed the Committee on Evangelical Effort. Crane's continual interest in missions earned for him the right to speak before the Jubilee Anniversary of the American Baptist Missionary Union. This trustee of Columbian

¹⁸³ *Minutes, Seventh*, 1845.

College was also a Sunday school teacher for fifty years and read the Bible through annually. Cathcart wrote that "his sagacity in matters of church and state was so rare that results generally happened as he predicted."¹⁸⁴ After seventy-six years of fruitful service for Christ, William Crane died in 1866.

William Carey Crane, the oldest son of William Crane, was a Baptist minister who became president of Baylor University in Texas.¹⁸⁵ Deacon Crane's second son, Adoniram Judson Crane, was a lawyer, politician, orator, and influential member of the Second Baptist Church of Richmond.

Andrew Fuller Crane, the third son, "was from his youth one of the most prominently active members of our denomination here."¹⁸⁶ He acted as superintendent of the Seventh Church Sunday School for seventeen years, served as secretary of the Southern Baptist Convention from 1866-1869, filled the office of clerk of the M. B. U. A. for twenty-five years, and was re-elected for four successive terms as president of the M. B. U. A. While assisting his father in the leather goods business and actively serving the denomination, A. Fuller Crane directed the musical endeavors of Seventh Church for about ten years. When Eutaw Place was being organized, Andrew Fuller Crane, Hiram Woods, Eugene Levering, Sr., and four other laymen of Seventh, were dismissed from the mother church on December 11, 1868 in order to hold legally in trust the property and vested interests of the new church.¹⁸⁷ The minutes of the Seventh Church record the reception by transfer of letter from Eutaw Place of A. F. Crane and family on December 8, 1871. He then remained at Seventh until his death in 1884.

The Levering Family

The name of Levering is an honored and distinguished one among Maryland Baptists. While engaged in the shipping and commission business, Peter Levering became a prominent member of First Church and "his home was headquarters for the denomination."¹⁸⁸ One of the fourteen children in the Levering household was Eugene.

Eugene Levering left First Church to become a valued member of Seventh. For many years he was the treasurer of the M. B. U. A. and his brother Frederick later held that same office. Using the income derived from the highly successful Levering and Company, Eugene made numerous contributions

¹⁸⁴ Cathcart, *op. cit.*, p. 288.

¹⁸⁵ *Ibid.*

¹⁸⁶ Weishample, *op. cit.*, p. 219.

¹⁸⁷ *Ibid.*, p. 108.

¹⁸⁸ Cathcart, *op. cit.*, p. 689.

to the Baptist cause. At his death in 1870 he left over \$30,000 to charitable and religious objects.¹⁸⁹ Another of Peter's sons, A. R. Levering, was one of the seven men elected as the first permanent deacons and trustees of Seventh. Frederick A. Levering was chosen at the same time to serve as treasurer of the church. Eugene and Anne Walker Levering had twelve children. Two of these who later became stalwart workers in the Baptist cause were Eugene, Jr. and Joshua, and they were included in the nine members of the Levering family that withdrew from Seventh to help establish the Eutaw Place Church. Though they were just beginning to assume positions of denominational leadership when they left Seventh, these two laymen later became quite prominent and their contributions after leaving Seventh will be noted briefly.

One year before he left Seventh, Eugene Levering, Jr. was appointed to the Maryland State Mission Board. He served on the board for fifty-eight years, and, like his father, was a treasurer for that group.

Joshua Levering went to a Sunday School convention at Memphis, Tennessee in 1867 as a delegate of the Seventh Church. Here he met John A. Broadus, president of the Southern Baptist Seminary. Learning from Broadus of the acute financial distress of the seminary, Joshua Levering returned to Maryland where he helped raise \$20,000 for the school. He was appointed a trustee of that institution and served for forty years as President of the Board of Trustees. The Levering Memorial Gymnasium stands as an expression of his interest in the seminary.

The Southern Baptist Convention elected this layman to its presidency for three successive years, beginning in 1908. Joshua Levering was one of the founders of the Laymen's Missionary Movement, and in Maryland became the "elder statesman" of Baptist work.

Among the charter members of Seventh Church, A. D. Kelly, Charles M. Keyser, and Alexander W. Poulson were strong leaders in the denomination as well as liberal contributors to all worthy causes within the Seventh Church. Hiram Woods served as president of the Executive Board of the M. B. U. A. for twenty-five years in addition to presiding over the Baltimore Baptist Church Extension Society. He is remembered for donating the ground valued at \$20,000 for the Eutaw Place Church and for a further gift of \$5,000 to the Building fund.

The University of Richmond remembers Charles T. Bagby of Seventh Church as one of her most liberal benefactors. Bagby served as Chairman of the Board of Trustees and made significant contributions to his church.

¹⁸⁹ *Ibid.*

R. Harwood Bagby has served the denomination in many capacities, not least of which has been his presidency of the Baltimore Baptist Church Extension Society. After fourteen years service in that office James Carey Martien of Seventh was elected President Emeritus of the Society.

It is beyond the scope of this paper to enumerate the other faithful members of Seventh who have served Christ well. The following list of laymen and pastors from the group have served as President of the M. B. U. A. and may show the degree of leadership exerted by this historic church.

Richard Fuller
Hiram Woods
Andrew Fuller Crane
William T. Brantly

Thomas D. Anderson
James Carey Martien
R. Harwood Bagby

Throughout her history, Seventh Church has been able to attract men of wealth and leadership ability. These laymen have helped Seventh to keep her strong position of leadership within the denomination.

CHAPTER VIII

PASTORS

Eleven men have served the Seventh Baptist Church as pastor during the one hundred years under consideration. While these men varied in their capacity as church administrators and pastoral visitors, there was one outstanding qualification which each of them possessed. The church saw that the men who filled her pulpit were men marked by unusual homiletical ability. Seventh has always had men who could "preach." Their length of service was as varied as their theology. The two longest pastorates spanned twenty-eight and twenty-four years, respectively, while the two shortest terms of service lasted only thirty months each. A composite picture of these eleven pastors would reveal a man with a high level of academic training, an outstanding ability to preach, a theological framework that would be classed a "middle of the road," and a conservative approach to church administration. This composite man would be married, have several children, and would have started his ministry at Seventh after having served "successfully" in three other urban churches.

Of the several men who served the Seventh Church prior to the coming of Richard Fuller, mention should be made of George F. Adams. He came to Baltimore in 1836 as pastor of the Calvert Street Baptist Church and served with distinction for seven years. Adams also became Corresponding Secretary of the M. B. U. A. and was Moderator of the body for thirteen years.¹⁹⁰ In 1846, he accepted the invitation of the Seventh Church to assume the pastoral charge until the arrival of Fuller. The first permanent building was erected under his ministry, but no mention is made in the records of his having been given the title of "Pastor." The church apparently felt that Richard Fuller would be the first pastor. Adams returned to Virginia in 1861 but came back to Maryland in 1863 and remained a strong voice for the Baptist cause.

Richard Fuller

When elder ecclesiastical statesmen speak of the "mighty men of old," they must be referring to men like the one who became the first pastor of

¹⁹⁰ Watts, *A History of the Rise and Progress of Maryland Baptists*, p. 37.

the Seventh Baptist Church. As an Episcopalian, Richard Fuller was one of the "most accomplished and successful lawyers"¹⁹¹ in South Carolina. As a Baptist, he became the outstanding clergyman of his denomination.

Born in Beaufort, South Carolina in April, 1804, he entered Harvard University in 1820. Though an outstanding student, illness forced his withdrawal to his native state where he studied and then practiced the profession of law. Fuller dated his real conversion from October 26, 1831 when revivalist Daniel Barker was visiting Beaufort.¹⁹² After his baptism, he entered whole-heartedly into the work of the Christian ministry. The church in Beaufort soon called him as pastor and he served there for fifteen years.¹⁹³ A vast amount of time and energy was expended working among the Negro members of this church and several times Fuller expressed a desire to devote his entire time to their spiritual needs. While pastor in Beaufort, he entered into a lengthy newspaper debate with Bishop England about the claims of the Roman Catholic Church. This controversy showed his ability to produce polemical work with Christian restraint. In this same pastorate, he began a debate on slavery with President Francis Wayland of Brown University that received national attention.

Baptists in Baltimore noticed Fuller when he preached the annual sermon for the Triennial Convention meeting in that city in 1841. Cuthbert states that this sermon, entitled "The Cross," helped Fuller to gain a national reputation.¹⁹⁴ The men of Seventh persuaded him to leave an outstanding work in South Carolina to accept the pastorate of their embryo church. An insight into the nature of the man is revealed by an excerpt from his letter of acceptance to the Seventh Church.

Some say you are the noblest body of Baptists in the land; others have some grains of scruple as to that, and doubt if any pastor could please you. All this, to me is moonshine. If you are Christians, and feel that you and yours are Christ's, we could easily adjust minor things.¹⁹⁵

With the coming of Fuller to Baltimore, the work at Seventh developed rapidly in every area. His prestige was such that other men were hesitant about accepting churches in Baltimore while Fuller was there. J. W. M. Williams had considered refusing the pastorate of the First Baptist Church for, said he, "the eloquent, majestic, and popular Dr. Fuller had been in the

¹⁹¹ Cathcart, *op. cit.*, Vol. I, p. 423.

¹⁹² J. H. Cuthbert, *Life of Richard Fuller, D.D.* (New York: Sheldon & Co., 1878) p. 69.

¹⁹³ Cathcart, *loc. cit.*

¹⁹⁴ Cuthbert, *op. cit.*, p. 163.

¹⁹⁵ *Ibid.*

city three years carrying all before him."¹⁹⁶ He was noted in the chapter on "Reform Movements and Social Issues" that Fuller was quite active in the social issues of his day. He was also a leading figure in his denomination, serving as President of the Southern Baptist Convention from 1859 to 1863. He preached the first annual sermon for this body in 1846 and again in 1866, and led the Seventh Church to be host to the convention in 1853 and in 1868.¹⁹⁷

As a Life Director of the Home Mission Society, he played a leading role in the crucial meeting in Philadelphia leading to the separation of that body into two groups. After the Civil War, he worked to restore the broken relationships. In 1867, as an official representative from the Southern Convention, he spoke to the Home Mission Society of his desire to unite with them again. "In some ways the Baptist North and South must come together and work together."¹⁹⁸ At a meeting of the Society in Washington, D. C. in 1874 Fuller made a resolution in the same vein of thought. "Resolved, that the Society most sincerely desires that all remembrances of the late deplorable conflict in arms between two sections of this country shall be blotted out by the blood of Jesus."¹⁹⁹

In Maryland, Richard Fuller was a staunch advocate of Columbian College, worked with Franklin Wilson to write the constitution of the Baltimore Baptist Church Extension Society, and was the Baptist spokesman in a controversy concerning a bid for public funds for parochial schools by the Roman Catholic Church.

His versatility was reflected by his facile pen. Many of the small books he produced were reproductions of sermons written *after* he delivered them. Their length indicated that Fuller must have taken about an hour to deliver his messages. The work entitled *Sermons* includes his address delivered before the Triennial Convention in 1841 called "The Cross" as well as the sermon "The Desire of All Nations" first presented before the Southern Baptist Convention at its initial session. In 1850 he produced *Baptism and the Terms of Communion*. Almost the entire book is concerned with the baptism in the form of immersion as found from Scriptural and historic evidences, and is a refutation of infant baptism. The terms of communion, that are considered in a final chapter, are a conscious conversion experience

¹⁹⁶ Caroline Henderson, *A Brief History of the First Baptist Church* (Baltimore: by the author, n.d.) p. 5.

¹⁹⁷ Merriott, James (ed.), *Annual of the Southern Baptist Convention, 1958* (Nashville: Executive Committee, Southern Baptist Convention 1958), p. 770.

¹⁹⁸ American Baptist Home Mission Society, *op. cit.*, p. 426.

¹⁹⁹ *Ibid.*, p. 430.

and baptism by immersion. He wrote extensively in the Baptist papers, and Cuthbert indicated that he carried on a voluminous correspondence.

Fuller was strongest in his pulpit work and in his ministry of home visitation. Cathcart says, "Dr. Fuller as a preacher had few peers."²⁰⁰ In talks to student pastors he often strongly urged them to remember the importance of calling in the homes. His own example in this matter was outstanding.

On March 31, 1871, Fuller terminated his pastorate at Seventh to take up the work of the newly formed Eutaw Place Church. Under his leadership, this church quickly became the leading Baptist work in Maryland, and he served there until his death in 1876. Richard Fuller had laid a solid foundation for future pastors to build upon.

William T. Brantly

A wall plaque in the sanctuary of the present Seventh Baptist Church testifies to the high esteem which the members had for their second pastor, William T. Brantly. He served from April 17, 1871 until his sudden death on March 6, 1883. The work was begun under adverse conditions. Many of the leading members of Seventh had withdrawn to follow Fuller to the new Eutaw Place Church. In 1871 the membership was reported to be 1170, but when Brantly made his first report to the M. B. U. A. he could locate only 549 members. Under his ministry, the church was able to recover the losses made to Eutaw Place and quickly re-established herself as one of the strong churches in the city.

When the American Baptist Home Mission Society held their Jubilee meeting in New York in 1884, the Committee on Obituaries found seven men worthy of special mention. William T. Brantly was one of those so honored. They concluded their report concerning him by stating that he was "an earnest, eloquent, instructive preacher, genial and sympathetic in his intercourse with men, and was greatly beloved as a pastor and friend."²⁰¹

Brantly was born in Beaufort, S. C. on May 1, 1816. After graduating from Brown University in 1840 he pastored the Green Street Baptist Church of Augusta, Georgia, for eight years. In 1848 he was elected to the professorship of Belles-Lettres, History and Evidences of Christianity at the University of Georgia and taught there for eight years. Subsequently, he pastored the Tabernacle Baptist Church in Philadelphia for five years and the Second Baptist Church of Atlanta, Georgia, for ten years. From Atlanta, Brantly came to Baltimore.

²⁰⁰ Cathcart, *op. cit.*, p. 424.

²⁰¹ American Baptist Home Mission Society, *op. cit.*, p. 57.

The records indicate that William T. Brantly was an active worker within his denomination serving on numerous associational and state committees. Just prior to coming to Seventh, he preached the annual sermon at the Southern Baptist Convention in 1877.²⁰² In 1873 he served a term as Moderator of the M. B. U. A. and preached the annual sermon for that group in 1880.²⁰³ The internal records of the church offer little evidence as to his activity, and nothing has been found stemming from his pen. Statistical tables appended to this paper indicate a steady growth during his ministry. One of the daughter churches of Seventh was named in honor of him.

Thomas D. Anderson, Jr.

After J. B. Thomas, of Brooklyn, declined the invitation of the pulpit committee, Thomas D. Anderson, Jr. of Portland, Maine, was elected pastor. He was offered about one thousand dollars less in salary than Thomas would have received. Anderson pastored the church from October 2, 1883 until October 20, 1887. During this time, the membership decreased from 611 to 468.

Part of the decline in membership may be traced to the formation of the Brantly Baptist Church. Several young laymen of Seventh were especially interested in having their mission constituted into a church. When the first council of churches met at the Brantly chapel in 1885 it was decided that the formation of a new church "would be injurious to the Seventh Church, and that the location was not a desirable one."²⁰⁴ Anderson was not listed as one of the thirty-six delegates present at that council meeting. Two months later, a second church council refused to vote its approval, and Seventh's pastor was again absent. A third church council called eight days later resulted in the same decision. Since many of the strong leaders of Seventh eventually became members of Brantly, it would appear that the opposition to the new church stemmed chiefly from the pastor of the mother church. However, on February 4, 1886, the Young Men's City Mission Society decided to organize the new church without the endorsement of the sister churches, "having already secured the approval of the Mother Church, the old Seventh."²⁰⁵ At this formative meeting, Anderson was elected moderator but his name remained unlisted in the subsequent history of the Brantly church.

²⁰² Merriott, *op. cit.*, p. 765.

²⁰³ *Minutes, M. B. U. A.*, 1958, pp. 98-99.

²⁰⁴ *History of Brantly Baptist Church of Baltimore, Md. 1886-1915.* (Baltimore: The Peters Pub. and Printing Co., n.d.), p. 11.

²⁰⁵ *Ibid.*, p. 13.

Anderson served as Moderator of the M. B. U. A. for two terms (1885 and 1886). No published material of his has been found. The name Thomas D. Anderson (listed without the "Jr." and perhaps indicating his father) was listed with the members of the Executive Committee of the American Baptist Home Missions Society from 1862-1880.²⁰⁶

Shortly after fifty-four members left Seventh to join the Brantly church, Anderson resigned by stating that the summer heat in Baltimore was too oppressive and that he needed the more bracing climate of the North to do an effective work.²⁰⁷

William Harris

December 2, 1888 to May 3, 1891 marked the years of the pastorate of William Harris. The church was then in a period of decline and his letter of resignation indicated that he felt the field was too difficult for effective work.²⁰⁸ The records reveal only that he preached the annual sermon for the M. B. U. A. in 1890.

H. Allen Tupper, Jr.

H. Allen Tupper, Jr. came to Seventh in 1892 and immediately suggested a vigorous program of reform. The membership was not willing to adapt to the newer methods he proposed, causing strained relations to develop between pastor and people. Tupper's resignation was accepted on October 6, 1895. The records indicated that Tupper, though no longer the pastor, did not leave the church. In his letter of resignation, the pastor expressed a desire to tour the world. Apparently this wish came to fruition for he published a book about his travels and adventures in the land of Armenia. The publication date was 1896, indicating that such a trip was made after his resignation in 1895. On April 5, 1897 at the regular business meeting it was recorded that "as pastor was out of the city," the Rev. H. A. Tupper, Jr. D. D. was called to the chair.²⁰⁹ At this meeting Pastor Cox and Tupper were appointed as delegates to the Southern Baptist Convention. At another meeting in April, the church voted to pay the expenses of the pastor to the convention but not those of Tupper.²¹⁰ An application for letters of dismissal for Tupper and his family to the Baptist Church of Mont Clair, New Jersey, was considered on August 11, 1897. These records would indicate

²⁰⁶ American Baptist Home Mission Society, *op. cit.*, p. 549.

²⁰⁷ *Minutes, Seventh*, June, 1887.

²⁰⁸ *Ibid.*, 1891.

²⁰⁹ *Ibid.*, April 5, 1897.

²¹⁰ *Ibid.*, April 14, 1897.

that after resigning the church under pressure, Tupper remained active in the Seventh Church for about two years.

A volume in memory of Joseph N. Hancox was written by Tupper. Hancox was a lifelong member of Seventh who lived the last forty years of his life in Connecticut but continued to make liberal contributions to his church.²¹¹

W. J. E. Cox

W. J. E. Cox served as pastor from January 1, 1896 until November 1, 1899. During his ministry the church continued to decline in membership and finances. In 1898 he preached the annual sermon before the M. B. U. A.²¹² The minutes of the church went to some length to show that harmony had prevailed during Cox's pastorate. He simply said, in regard to his resignation, that "the hand of the Lord is in it."²¹³ A special committee appointed to confer with the pastor reported that "he had no grievance at all and that he regretted the severing of the pleasant relations existing. From Seventh, Cox went to the Francis Street Church of Mobile, Alabama.

John H. Eager

John H. Eager was the fifth pastor since Brantly to try to restore the Seventh Baptist Church to her former strength and position of leadership. He served from January 1, 1900 to August 1, 1902. The movement to let women vote in the church came to a climax during Eager's ministry. It has been shown elsewhere in this paper that the debate over women's suffrage caused tension among the members. Eager resigned shortly after this issue was resolved and said, "Our joint record is written on high; kept safely in Heaven's archives."²¹⁴ Two prominent laymen, Potts and Levy, resigned their positions in Seventh to join the Immanuel Church as a protest to the action taken concerning voting by women.

This missionary minded minister was born in Mississippi on December 18, 1849. Following his graduation from Southern Seminary in 1879, he supplied the pulpit of the Eutaw Place Church in Baltimore for several months.²¹⁵ Eager then pastored the Manchester Church in Virginia for a year. In October of 1880 he married and started for Italy as a missionary

²¹¹ H. Allen Tupper, Jr., *In Loving Remembrance of Joseph Noyes Hancox, Stonington, Connecticut*. (n.p., n.d.)

²¹² *Minutes, M. B. U. A.*, 1958, p. 99.

²¹³ *Minutes, Seventh*, Oct. 1, 1899.

²¹⁴ *Ibid.*, May 28, 1902.

²¹⁵ *The Baltimore Sun*, Jan. 12, 1900.

under the Southern Baptist Convention. The *Baltimore Sun* commented that one hour after their marriage, Eager and his wife sailed to Italy. For eighteen years he labored in Florence and Rome with but one short furlough in 1888. Near the conclusion of his work in Italy, Eager did some writing about the Roman Catholic church, *Romanism in Its Home* is an attempt to portray the shallowness of the Catholic faith in the city of Rome. His work was not a diatribe but an attempt to evaluate the basic false concepts and presuppositions of that faith. Of particular interest was a description of his visit to see the Pope. Eager expressed a genuine sympathy for the elderly man and described him as being exhausted from the heavy demand of ritual and pomp.

Upon his return to the States, he supplied the pulpit of Eutaw Place until his election to the Seventh Church in 1900. His brief pastorate at Seventh was followed by a third term of serving as pastor for Eutaw Place.

When Eager left, the Seventh Church was pastorless for almost two years. C. H. Woolston of Philadelphia was elected pastor at a salary of \$2,500 but declined the election. The successor to Eager was then secured for \$1,500.

Marshall V. McDuffie

Marshall V. McDuffie had the reputation of being a "building pastor." Under his ministry new edifices had been erected in Henderson, North Carolina; New Brunswick, New Jersey; Portsmouth, New Hampshire; and East Orange, New Jersey.²¹⁶ When called as pastor of Seventh in 1904 to a church that was contemplating merger and building, he appeared to be unaware of the contemplated action of the church. In his First Anniversary Sermon he said, "I thought I was to try to build up the interest at the corner of Paca and Saratoga Streets."²¹⁷ However, McDuffie was soon engaged in a building program for the merged churches.²¹⁸ Two and a half years after his start in Baltimore, the pastor resigned. Some indication of his personality may be ascertained from the letter of resignation which he gave to the people of Seventh Church.

So far as I am able to figure out the matter, by my consent to come into the consolidated work and by my influence and effort in making the consolidation possible, when without my consent and cooperation the union could not have been effected; we have brought to the work on North Avenue . . . more than \$70,000.²¹⁹

²¹⁶ Edward Allen McDuffie and Phillips Campbell McDuffie, *Rev. M. V. McDuffie, D.D.* (Ocean Township, New Jersey; by the authors, 1949), *Passim*.

²¹⁷ *Ibid.*, p. 39.

²¹⁸ A picture of the present structure is attached in the Appendix. This is the building erected under McDuffie's pastorate.

²¹⁹ McDuffie and McDuffie, *op. cit.*, p. 51.



MRS. EUNICE APSEY
A Half Century of Devoted Service at the Organ

Of the eleven pastors considered in this study, McDuffie was the only one who asked for an increase in salary. He informed the church that due to the increased cost of living he was "entirely unable to live within his salary and asked to have his salary increased."²²⁰

The Baltimore *Sun* newspaper expressed the opinion that the real cause of McDuffie's resignation was the pressure of some leading members who had harassed him.²²¹ To remove the thought that there existed any unpleasant feelings toward the pastor, the church voted him a present of \$500!²²²

The formal consolidation of the Immanuel and Seventh Baptist Churches took place on Sunday, February 7, 1904, at which time McDuffie preached his first sermon as new pastor. This day was memorable not only for the new church but also for the entire city of Baltimore. While McDuffie was preaching his sermon, the "great fire" had started that was to destroy \$100,000,000 worth of property in the inner-city.

John Roach Straton

One of the most colorful personalities ever to fill the pulpit of the Seventh Baptist Church was the oratorical John Roach Straton. Under his dynamic administration, the two newly merged congregations experienced considerable growth; and something of the atmosphere created in the old Immanuel Tabernacle during the hey-day of A. C. Dixon was regained. In 1906 Straton baptized more than one hundred persons and the elders waxed enthusiastic in their annual reports to the M. B. U. A.

After graduating from Southern Baptist Seminary, this young pastor assumed a teaching position at Baylor University in Texas. Straton next went to the Second Baptist Church in Chicago. After Second consolidated with the Union Avenue Church, Straton declined an invitation to remain as pastor of the combined groups.

With what some would call a good sense of timing, Straton delayed beginning his work at Seventh for almost six months or until the new auditorium was opened for worship. He served as pastor from September 1, 1907 until June of 1913. During his ministry the church experienced numerical and financial gains, and he led the church to adopt the system of weekly offerings through envelopes for missions. The present Canton

²²⁰ *Minutes, Seventh*, Feb. 22, 1905.

²²¹ McDuffie and McDuffie, *op. cit.*, p. 52.

²²² *Ibid.*, p. 53.

Mission (a permanent Baltimore mission designed to reach the foreign language groups in the harbor regions) was developed largely through the leadership and co-operation of this ninth pastor of Seventh.²²³

The two strongest points of John Roach Straton were his pulpit ability and his advanced ideas and practices concerning newspaper publicity. He believed the newspapers to be the "only available agency for reaching directly and immediately the great masses of the people."²²⁴ The working press received copy that was ready and well prepared in advance of his sermons and messages; consequently the church and pastor received a large amount of free publicity. Since the numerous books produced by Straton came only after he had left Seventh, an analysis of his sermonic material cannot be made easily. From an interview with James Carey Martien it was found that Straton while at Seventh was not so controversial a figure as he later became.²²⁵ Martien remembered Straton making a constant vocal attack upon the evils of alcohol.

After leaving Seventh, Straton went to the First Church of Norfolk, Virginia, and from there to his famous pastorate at the Calvary Baptist Church of New York. Here he increased his national reputation as a leading figure in the "fundamentalist movement," and after the death of William Jennings Bryan, assumed undisputed leadership of the Fundamentalist forces.²²⁶ Straton promoted a vigorous spoken and written attack upon the alleged evils of the theater, the motion pictures, the theory of Darwinian evolution, and dancing. He was described as having preached against the use of the ouija board and attending prize-fights, of making early use of the radio, of holding evolution debates with Charles F. Potter and constantly resorting to newspaper publicity.²²⁷ The unusual Calvary Baptist Church, school, and apartment building were attributed to "years of battling on Dr. Straton's part, against the forces of modernism, wordliness and unbelief."²²⁸

The newspaper accounts of his sermons while in Baltimore do not reveal an awareness of or an attack upon the methods and findings of higher Biblical criticism.

²²³ *The Maryland Baptist*, October, 1935, p. 8.

²²⁴ John Roach Straton, *Fighting the Devil in Modern Babylon*. (Boston: The Stratford Co., 1929), p. V.

²²⁵ James Carey Martien, personal interview, January 29, 1959.

²²⁶ Dumas Malone (ed.), *Dictionary of American Biography*, Vol. XVIII (New York: Charles Scribners Sons, MCMXLIII), p. 126.

²²⁷ *Ibid.*

²²⁸ Straton, *op. cit.*, frontispiece.

*Charles H. Pinchbeck*²²⁹

Before coming to the Seventh Church, Charles H. Pinchbeck pastored the Montgomery Baptist Church of Colmar, Pennsylvania, for almost twenty years. He served twelve years in Baltimore and then located in the First Baptist Church of Parkersburg, West Virginia.

There is a singular lack of biographical material concerning this man. Apparently he wrote nothing that was published and held few positions of leadership in the M. B. U. A. He did preach the annual sermon before that body in 1918. Following the disastrous church fire of 1919, Pinchbeck assisted in keeping the church together. The statistical tables of additions and losses to the membership show that the church experienced a nominal growth under his ministry.

John Henry Day

John Henry Day entered the ministry at Norfolk, Virginia where for some five years, not unlike Richard Fuller, he had been engaged in the practice of law. He had also been a newspaper correspondent, a Civil Service examiner, a proofreader, and a business man.²³⁰ Crozer Seminary granted him his seminary degree and Washington and Lee University gave him an honorary doctorate in 1923. Before coming to Baltimore, he had held pastorates at Yonkers, New York; Ridley Park, Pennsylvania; and at the Memorial Baptist Church in Philadelphia.

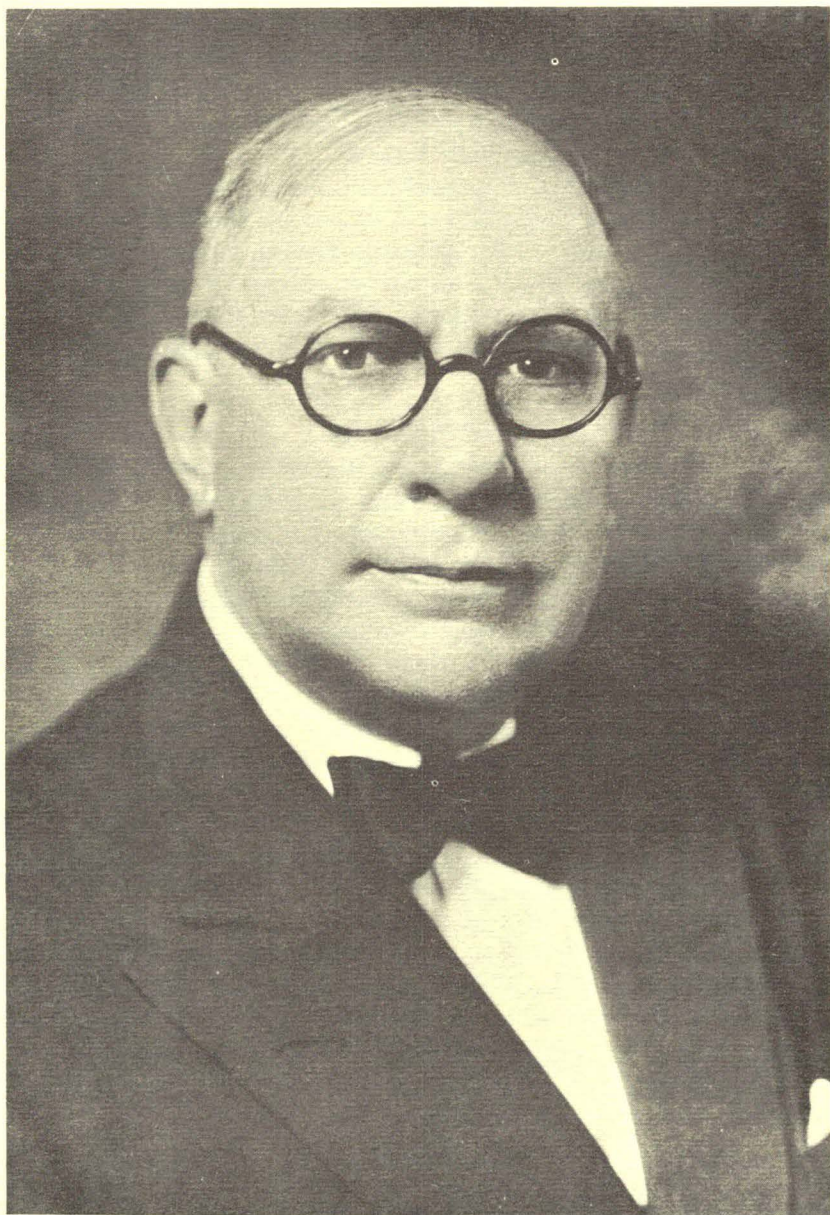
Of the eleven men considered in this chapter, John Henry Day had the distinction of holding the longest pastorate at the Seventh Baptist Church. When Day came the church had come to a virtual standstill as far as membership growth was concerned. His ministry began in March, 1926, when the church reported 793 members, and he resigned twenty-eight years later with the membership totaling 1450.

Four years after Day started his ministry at Seventh, the country was in the grip of the Depression. Though the membership was increasing during the period of the Depression, the church revenue was decreasing. All expenditures were reduced, including the salary of the pastor. This period was one of the few times when Seventh did not have an assistant pastor, and Day attempted to fill both positions.²³¹ The church regained her financial footing soon after the Depression.

²²⁹ The records covering the pastorate of Pinchbeck were not located. The minutes for the years 1912-1930 could not be discovered and inquiry of former church clerks failed to produce any information concerning their recovery. This provides the only major gap in the records of Seventh.

²³⁰ *The Baltimore News-Post*, September 18, 1936.

²³¹ *Minutes, Seventh*, Oct. 1932.



DR. JOHN HENRY DAY

Day gave large areas of responsibility to his official boards, and these boards had a large part in determining church policy. During his ministry he excelled in personal counseling, visitation, and preaching. Files preserved in the Seventh Church show that he kept a record of every contact made to homes and hospitals. Much information was written on the cards in this file, and Day was able to maintain close contact with a vast number of people through this very thorough and efficient filing system. His interest in human need extended beyond the families of his church flock to many of the people in the area immediately adjacent to the church building. Day's office and study came to be known by a wide variety of people. A steady stream of additions to the church gave evidence of his evangelistic witness through personal contacts.²³²

In 1935 Day commented during an interview about his attitudes toward personal counseling and visitation. *The Evening Sun* wrote:

The Rev. Dr. Day . . . believes more strongly than ever in a personal kind of ministry, which he endeavors to perform. He believes in visiting his church members, especially the sick. During the last year he made over 1,200 sick calls. He enjoys most the personal side of his work, giving personal contact, and "straightening out" tangled situations in human lives.²³³

Day led the church to discontinue revival meetings. Educated at Crozer Seminary, he reflected his training by leading Seventh to pioneer among Baltimore Baptist Churches in the area of semi-liturgical worship.²³⁴ The church remained family-centered and by 1945 was vigorous and growing.

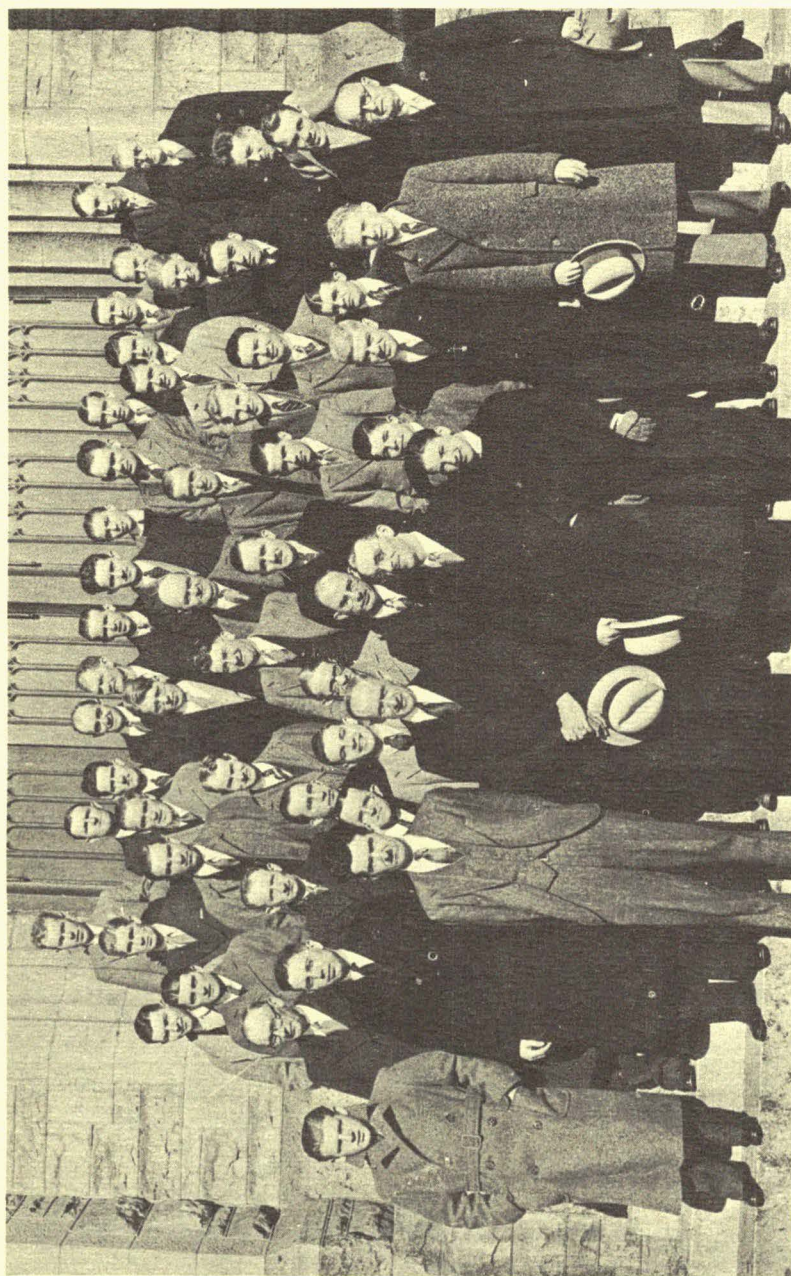
Along with his strong emphasis on visitation, this pastor placed a major emphasis on his preaching. Elsewhere in this paper, an explanation has been given that the sermonic files of Day are not yet available for research. Edgar Hutton characterized the preaching of Day as having been a Bible centered, theologically "conservative," and occasionally presenting favorably some results of higher Biblical criticism.²³⁵ The annual sermon for the M. B. U. A. was preached by Day in 1941. During the twenty-eight years of his pastorate (only nineteen came within the scope of this paper), Day led the Seventh Baptist Church in an unspectacular but steady growth. With his two-fold emphasis on preaching and visitation, he developed his laymen and gave them a large share in the responsibility of the program of the church.

²³² Edgar T. Hutton, personal interview, November 14, 1958.

²³³ *The Evening Sun*, March 7, 1935.

²³⁴ Two members of the investigator's present church, who were active in denominational circles in the Baltimore Association during part of Day's ministry, have made these observations.

²³⁵ Hutton, interview, November 14, 1958.



HANDY MEMORIAL BIBLE CLASS—EARLY 1930'S

Several of these men were strong leaders in denominational circles, and they maintained the contact between church and denomination. Financially the Seventh Church co-operated in a substantial way to the work of Maryland and Southern Baptists, but Day was not one of the active leaders in the organizational life of the district or state association. The church did not promote the full Southern Baptist program and used literature in their educational program from several different denominations. As one of the leading churches of the state showing continued financial and numerical growth, the Seventh Church became somewhat of an embarrassing anomaly to the denominational leaders who insisted that financial and numerical gains came chiefly as a result of adherence to the total program promoted by the Southern Baptist Convention.

On March 28, 1954, after a pastorate of twenty-eight years, John Henry Day resigned from this historic church to serve out his days as Stated Supply for First, Calvary, and other churches in the Baltimore Association. Though extending beyond the years under consideration, it may be noted that J. Winston Pearce served as pastor from April 11, 1954 to June, 1957. F. Bredahl Petersen, the incumbent pastor, began his ministry March 1, 1958.

The records seem to indicate that the pastors who stayed for a long span of time had the most favorable results when the criteria of membership growth is employed. Under Fuller, Brantly, and Day the Seventh Church experienced her greatest period of growth. Those men who stayed but a few years often left in an atmosphere that did not speak of mutual love between pastor and people. The assumption must not be made that a lengthy pastorate will insure growth and success while a short one will be fraught with strife and failure. The caliber of the men must be considered as well as the sociological factors in effect during the time of their ministry. The men who stayed but a few years served the church at a time when she was unwilling to adjust to a period of transition.

CHAPTER IX

1946 - 1960

A history of the Seventh Baptist Church would not be complete without mentioning the highlights of the years 1946-1960. This fifteen year span witnessed at least four outstanding events affecting the life of this historic church. The long, effective ministry of John Henry Day was terminated; J. Winston Pearce as pastor attempted a sweeping reform movement within the internal structure of the organization; F. Bredahl Petersen began his ministry; and a gradual shift in the sociological factors affecting the church was to be noted. During these fifteen years, leaders of the church have seriously considered the possibility of a major relocation of the church property. The year 1960 shows our remaining down-town white Baptist church regathering her mantle of progressive leadership. Seventh Baptist Church stands on the verge of a new era as she continues growing within the limiting confines of a growing city.

A relatively unnoticed but highly significant factor affecting the life of Seventh Baptist Church was the gradual change in direction of the character of the neighborhood immediately surrounding the building. From 1946 until approximately 1955, the immediate area adjacent to the building continued to gradually deteriorate.

The apartment houses became increasingly congested, and the tenants were characterized by a high degree of mobility, some moving as frequently as every two months. Such people, with few roots, were usually not interested in the type of program offered by the major neighborhood congregations but rather gravitated to the growing number of store-front churches.

The crime rate on St. Paul and Calvert Streets was rising at an alarming rate during these years. Properties were physically deteriorating for lack of maintenance. The Northminster Presbyterian Church—adjacent to Seventh—were preparing to abandon and demolish their imposing structure. Such sociological factors were becoming an added yearly burden to the vitality and continuing strength of Seventh Church.

About 1955, this downward trend was halted and gradually began to reverse itself. Elsewhere throughout the city of Baltimore, major urban redevelopment movements were under way. While no such major redevel-

opment was planned for the North Ave. and St. Paul Street area, several factors helped to improve the character of the neighborhood. A large structure immediately adjacent to the Seventh Church was completely renovated and made into a highly attractive banking institution, thereby lending a much needed degree of stability to the area. Small businesses began to choose this area as desirable for the relocation of their offices. As these minor business concerns invaded the area, they improved the condition and appearance of their properties and brought another degree of stability to the neighborhood. The four major churches in the area encouraged successfully many of the apartment owners to redecorate the exterior of their properties and to generally improve the conditions within the congested apartments themselves. While these events were happening, the movement to suburbia was gradually diminishing and some suburbanites were returning to urban living in the luxury-type apartment houses. As these people of stability, education, and leadership continue to return to urban living, the Seventh Baptist Church is confronted with the possibility of enlisting these persons into the life and work of the church fellowship. By 1960, the environs of Seventh Baptist Church are beginning to demonstrate traits of stability and growing economic prosperity.

The Conclusion of Dr. Day's Pastorate

In the previous chapter, the work and ministry of John Henry Day has been evaluated. It need only be mentioned that during the years 1946 until his retirement from Seventh and the ministry in 1954, Dr. Day continued his effective emphasis upon visitation and pastoral preaching. When he came to Seventh in 1926 the membership totalled 793; when he retired, the membership stood at the record all time high of 1458.

When any man has pastored a church for twenty-eight years, it seems reasonable to assume that some areas of church administration become stereotyped and highly traditional. When Dr. Day retired, some of the younger members were familiar with only one way of administering certain church functions. This condition must be considered as we turn to the ministry of J. Winston Pearce.

Dr. Clifton C. Thomas retired as executive Secretary of the Maryland Baptist Union Association in 1954 and was asked to consider the pastorate of the Seventh Church. Particularly for reasons concerning his health, Dr. Thomas declined the invitation of this challenging church. After carefully considering several men, the Pulpit Committee recommended to the church the name of Dr. J. Winston Pearce of Durham, North Carolina to

serve as pastor. Upon his election to this church, Dr. Pearce began his ministry on Easter Sunday, April 11, 1954.

The Ministry of J. Winston Pearce

After a thorough examination of the records of church business meetings and personal interviews of former members of the church staff, the author of this history has concluded that the ministry of Dr. Pearce at the Seventh Baptist Church was characterized by an attempted reform movement in the administrative structure and educational methodology of the church. No judgment will be made upon the propriety or wisdom of these attempted reforms by this author. Since it is difficult to accurately and objectively evaluate such reform movements, the individual reader will be at liberty to formulate his own opinion. However, it is the contention of the author that considerable change was attempted in the internal structure of Seventh Baptist Church.

One month after Dr. Pearce was called as pastor, the church approved the purchase of the property known as 625 West University Parkway for use as the parsonage. The present pastor is housed in this parsonage. Another property purchase was the addition of the building known as 1921 St. Paul Street in July of 1954. This building was renovated for use as a Youth Center and for additional Sunday School space.

Five months after his election to Seventh, Dr. Pearce presented the name of Charles S. Hodge to serve as Director of Education and Minister of Music. Under the leadership of these two men, the Southern Baptist program of Sunday School and Baptist Training Union work was fully implemented. This Southern Baptist methodology evoked a mixed response from the congregation. Some members were encouraged to hear the report in 1955 that the Sunday School had shown a thirty per cent increase over 1954 while the Baptist Training Union figures had more than doubled. Other members were disturbed by the seeming abruptness of these educational changes. At this point, it must be recalled that Dr. Day's twenty-eight year pastorate had established some fairly fixed patterns. While the changes produced significant numerical growth within the organizations, there was a reaction by some members to this definite Southern Baptist approach.

In January, 1956 Mr. Hodge was relieved of his position as Minister of Music and this office was filled by Thomas Jackson Brumit. Mr. Hodge continued to serve as Minister of Education. Mr. Brumit served the church in a highly commendable fashion and under his leadership the choral musical



DR. J. WINSTON PEARCE

program at Seventh developed into one of Baltimore's notable choirs. In the interval between the resignation of Dr. Pearce and the coming a year later of the incumbent pastor, Mr. Brumit served as a stabilizing force. While serving on the staff of Seventh Church, the music director was elected to the Board of Deacons. He resigned his position as Minister of Music in June, 1960 to enter the field of teaching.

As we consider the reform movements of Dr. Pearce, the records indicate a special business meeting on June 30, 1954 at which meeting the pastor presented to the church the Pastor's Proposed Program of Work and Worship. This program covered the following areas: Mid-Week Service, Monthly Meetings, Rotation of All Boards and Committees, Unified Budget, Every Member Canvass, Minister of Education, Minister of Music, Organizations-Literature-Materials, Additional Space, and Brotherhood. Some parts of this program called for drastic changes within the structured life of the church. The church voted to adopt the program in its entirety. Within three years, the major part of this program had been enacted. Many aspects of the Pastor's proposed program brought mixed reactions from the congregation.

In the area of evangelism, a renewed emphasis was placed upon revival meetings. Youth Revivals were held, the pastor conducted a pre-Easter revival, and Brothers Charles and Larry Taylor were brought in to conduct a revival campaign.

During the ministry of Dr. Pearce, major changes were attempted in the realm of church finance. The motion to use the Wells Organization for a major fund raising drive carried by such a small majority that the matter was dropped in favor of the Every Member Canvass. In 1956 the Kelly Guidance System was used to enlarge the financial resources of the church.

The church budget expanded markedly under the leadership of Pearce. For the year 1954 the church budget was approximately \$42,000. By 1955 it was increased to \$75,000, and the following year a revised budget stood at \$83,000. The peak was reached in 1957 when the church adopted a budget of \$90,000 plus a three year debt-reduction goal of \$60,000. This budget was revised until it stood in September of 1957 at \$67,000. Since that time, the budget has increased slightly annually.

In the area of city missions, Seventh Baptist Church sponsored, in 1956, a new work in the Hamilton area of the city known as the Harford Baptist Mission. Eighty members of the mission sought membership in Seventh. Since this mission group was financially solvent, the Seventh Church was able to supply leadership, counsel, and a supply of hymnals. On October,

1957 a Council of Pastors, authorized by the Seventh Church, examined the Constitution and Articles of Faith of the mission group and recommended that that body be constituted into a regular Baptist Church. Thus, the mission minded Seventh Baptist Church has added to the roster of daughter churches her sixth child, the Harford Baptist Church.

Suddenly, on June 2, 1957, Dr. Pearce read his resignation to the morning congregation. At a business meeting of June 19, 1957 a resolution was unanimously adopted that had been written by one of the members ". . . showing the church's appreciation of the fine work that Dr. and Mrs. Pearce had done while working with the church . . .".²³⁶

Selection of F. Bredahl Petersen

The Pulpit Committee searched for almost a year before they found a man whom they felt would be able to lead this historic church. The church elected the Rev. F. Bredahl Petersen, Ph.D., D.D., K. of O.N., as the thirteenth pastor to serve this scattered congregation. He began his ministry on March 1, 1958 and continues to serve in 1960 as a far-sighted administrator, a dedicated Biblical scholar, and an eminent pulpiteer. Before accepting the call of the Seventh Baptist Church, Dr. Petersen served as professor of Church History at Crozer Theological Seminary.

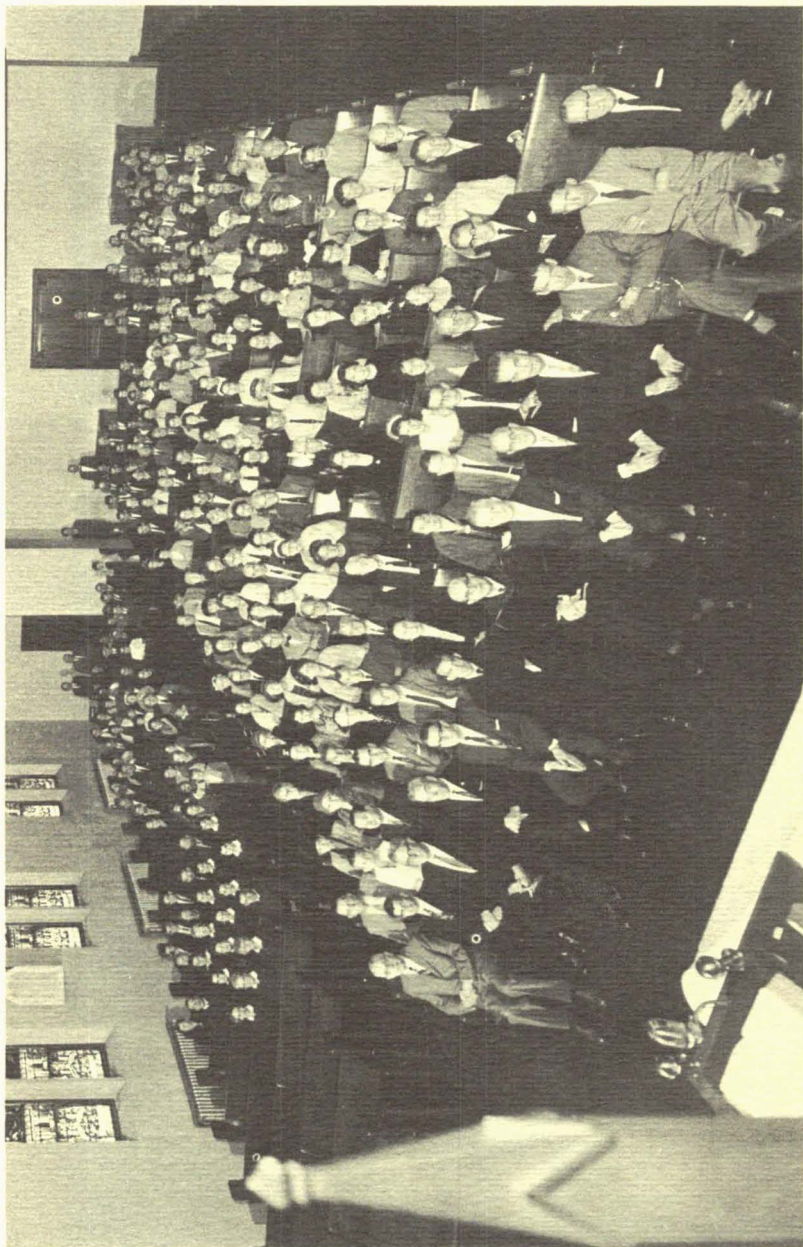
He was born in Denmark, settled in America when 18 years old. Here he obtained the B.A. degree from Des Moines University, Des Moines, Iowa; the M.A. degree from the University of Rochester, Rochester, New York; the B.D. degree from Colgate Rochester Divinity School, Rochester, New York; and in Scotland he was awarded the Ph.D. degree from the University of Edinburgh. The Ottawa University of Ottawa, Kansas, honored him with the D.D. degree.

In 1932 Dr. Petersen was called by the Baptist Union of Denmark, and the American Baptist Foreign Mission Society, to take the pulpit of the Kobner Baptist Church of Copenhagen, Denmark. He and Mrs. Petersen accepted the position for only one year, but twenty-five years of eventful and fruitful ministry followed, not only in Denmark, but in Scandinavia and Europe. During Dr. Petersen's ministry, a beautiful modern church building—the Danish Baptist Centennial Church—and youth center were built. He also served for seventeen years as professor at the Baptist Theological Seminary of Denmark, president of The Baptist Union of Denmark for six years, and a member of its Executive Committee for twenty-three

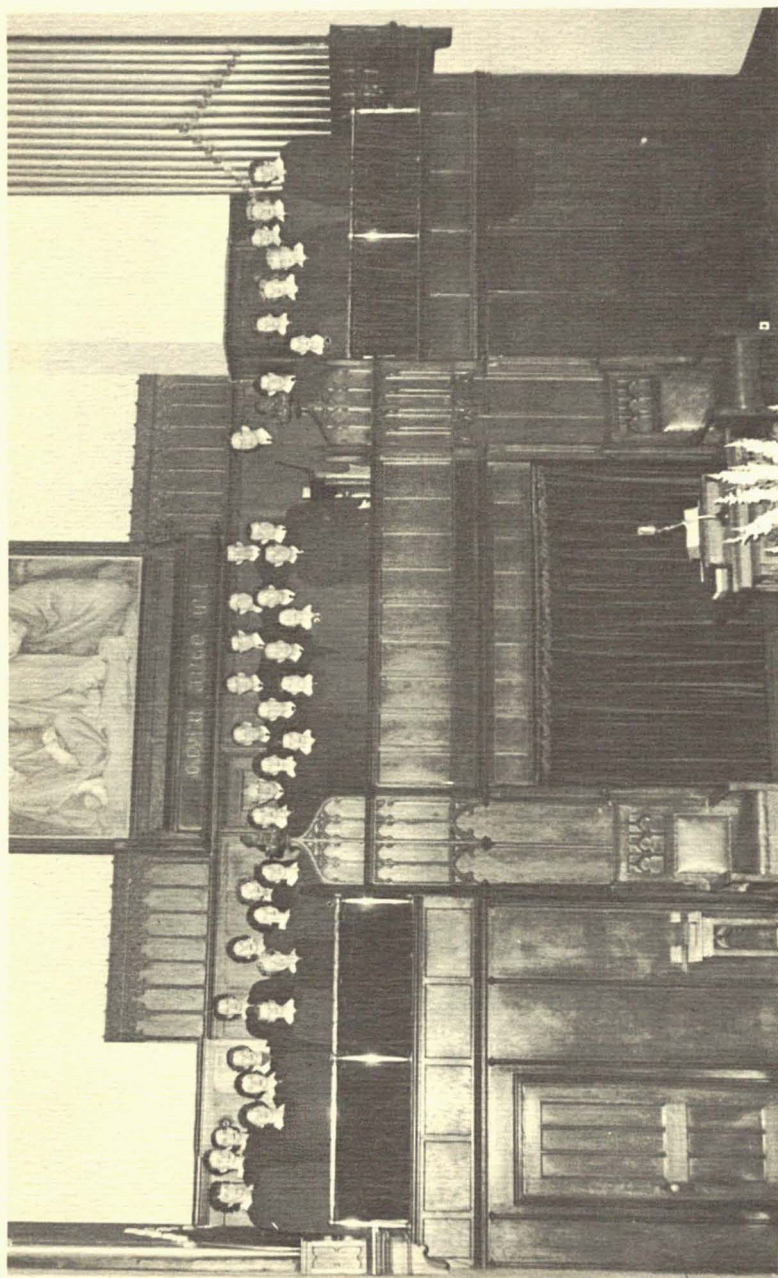
²³⁶ *Minutes*, June 19, 1957. Dr. Pearce had accepted the pastorate of the First Baptist Church of DeLand, Florida.



F. BREDAHL PETERSEN



SANCTUARY—CONGREGATION



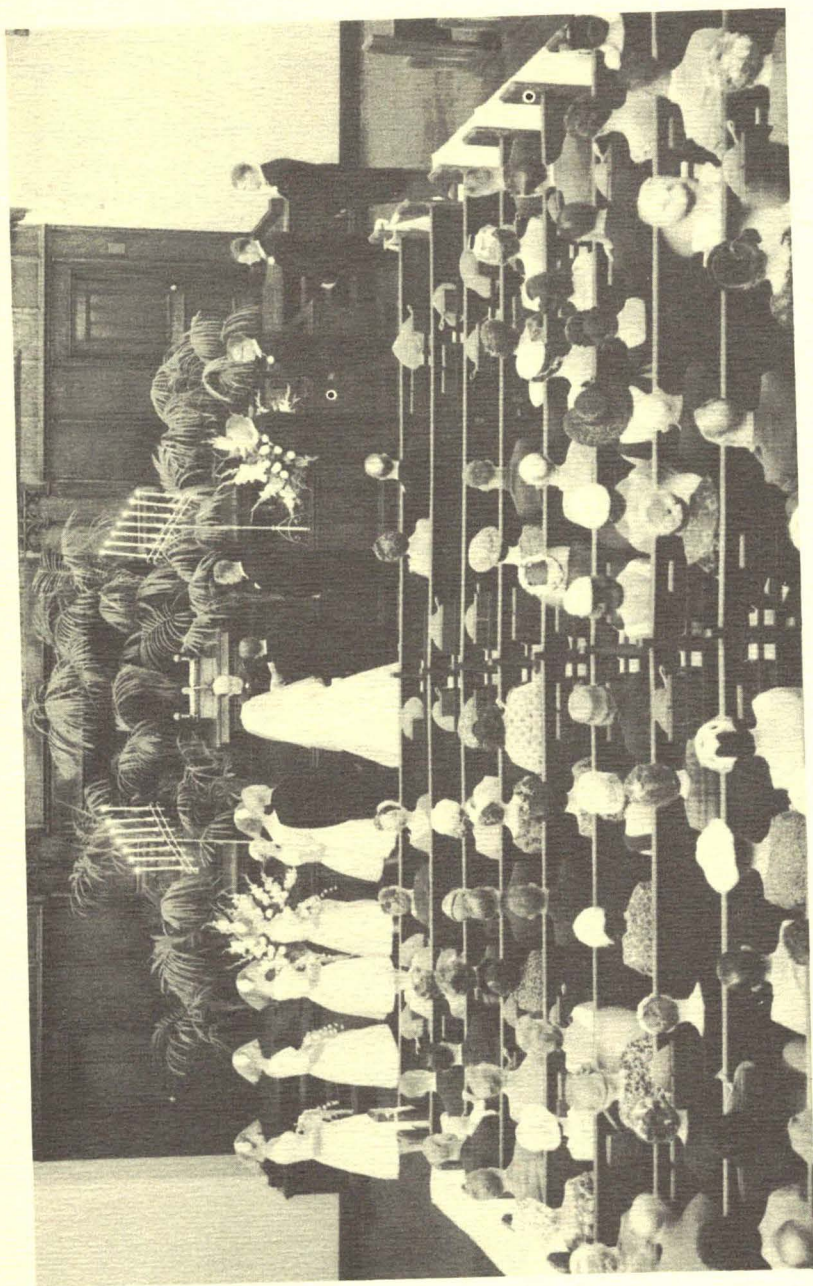
VOLUNTEER CHOIR

years. In addition, he was president of The Free Church Council, vice-president of the Danish Evangelical Alliance and member of the Danish Ecumenical Council.

During World War II, this pastor worked in the underground resistance forces against Nazi occupation and was knighted by Queen Juliana of Holland in 1949 with the Knighthood of William of Orange-Nassau for his postwar humanitarian service. Indicative of Dr. Petersen's interest in Christian work on more than the local level is the contribution he made by serving as the first president of The Federation of Baptist Conventions of Europe from 1949 to 1952 and serving as the first General Secretary of the European Evangelical Alliance which promoted the Billy Graham Continental Crusades of 1954 and 1955.

Dr. Petersen has accepted positions of responsibility and vital leadership in Baptist affairs on the associational, state and convention-wide levels. His duties include working with the Baptist World Alliance. In addition to his denominational activities, this busy pastor has an active interest in inter-denominational and ecumenical conferences and is in considerable demand as a speaker and leader. The influence of the Seventh Baptist Church is being projected into many areas of American Christendom through the leadership of her present pastor. Seventh Baptist Church has made steady progress in membership growth and economic prosperity.

While continuing to be a faithful servant to the denomination of Southern Baptists, this "Church That Cares in the Heart of Baltimore"—is also making progressive strides in the ecumenical spirit prevalent in the churches of our land today.



SANCTUARY—AND A WEDDING



YOUTH TRAINING IN SUNDAY SCHOOL CHAPEL

TABLE I
STATISTICAL VIEW, SEVENTH BAPTIST CHURCH, 1845-1960

Year	Members Previous Year	Increase by			Decrease by		
		Baptism	Letter	Other	Death	Letter	Other
1845			103				
1846	103	3	3				2
1847	104	23	29				
1848	150	109	70		6	9	2
1849	312	80	25		6	14	5
1850	392	33	14		2	5	2
1851	430	92	52		4	4	2
1852	564	64	22			14	1
1853	616	57	18		6	13	1
1854	665	111	17		4	33	2
1855	752	65	12		5	23	3
1856	789	37	12		6	22	
1857	810	201	17		9	47	21
1858	971	29	24		10	23	
1859	989	48	6		8	18	10
1860	968	36	12		14	15	40
1861	968	33	12		8	16	2
1862	988	20	6		2	6	2
1863	991	18	11		9	10	7
1864	994	11	2		15	3	1
1865	990	36	14		12	6	21
1867	1,022	27	20		17	16	1
1868	1,016	28	12		1	20	1
1869	1,037	19	14		6	17	6
1870	1,046	40	17		7	19	44
1871	1,071	149	17		5	22	19
1872	1,170	15	10		21	226	8
1873	549	19	24		14	17	3
1874	556	20	19		4	14	5
1875	582	24	16		9	9	51
1876	528	10	11		8	17	12
1877	580	36	17		7	15	
1878	614	28			3	17	3
1879	607	15	3		12	33	14
1880	590	30	9				
1881	625	12	2		3	12	8
1882	611	23	15		9	16	3
1883	588	5	16	4	7	22	9
1884	581	4	5	2	4	14	
1885	581	20	18	4	13	20	9
1886	468	8	18	3	8	54	70
1887	454	14	13	2	11	14	26
1888	435	7	1	1	5	23	
1889	450	26	15	1	6	19	2
1890	492	32	29	1	4	16	
1891	489	13	12	1	8	19	2
1892	509	14	20	2	8	8	
1893	502	9	6	2	2	14	
1894	497	8	9	6	11	4	



WOMEN'S MISSIONARY SOCIETIES

TABLE I—Continued

Year	Members Previous Year	Increase by			Decrease by		
		Baptism	Letter	Other	Death	Letter	Other
1895		24	4	1	6	7	66
1896					8		
1897		5	3	4	4	14	20
1898	417	6	8	1	7	4	7
1899	417	20	4	3	3	3	
1900	434	15	6	1	5	19	
1901	434	8	4		4	10	
1902	432	9	3		4	12	
1903	427	2	3	1	4	8	121
1904	300	8	455		3	17	
1905	742	15	4	7	3	33	1
1906	731	16	12	6	1	9	24
1907	729	5	5	4	7	16	
1908	726	103	54	19	5	13	61
1909	821	37	41	8	12	17	
1910	885	22	9	9	6	41	89
1911	783	31	21	2	14	19	1
1912	811	15	26	6	7	19	16
1913	809	23	8	1	8	28	24
1914	782	10	13		4	13	4
1915	780	44	11	7	8	11	19
1916	808	53	20	9	6	15	37
1917	802	8	49	4	10	12	29
1918	816	11	22	2	9	16	42
1919	783	11	21		8	13	4
1920	789	19	60	6		31	6
1921	799	17	31	4	6	17	4
1922	824	31	37	3	7	56	7
1923	825	8	19	3	10	27	10
1924	808	5	20	5	3	31	3
1925	802	7	16	2	6	10	1
1926	810	32	32	5	7	13	66
1927	793	35	40	4	4	16	20
1928	832	35	86	16	7	13	8
1929	941	28	46	4	12	9	12
1930	986	25	44	12	15	30	13
1931	1,009	19	32	9	12	8	7
1932	1,042	19	26	2	8	7	3
1933	1,071	18	13	1	12	25	3
1934	1,063	15	28	10	9	15	8
1935	1,085	1	11	2	17	12	1
1936	1,027	39	28		8	9	4
1937	1,073	19	39		12	27	8
1938	1,088	21	63		17	27	12
1939	1,103	22	46	3	11	28	13
1940	1,126	23	45	5	17	30	
1941	1,149	24	40	6	11	33	6
1942	1,169	16	49	4	10	38	6
1943	1,184	24	74	3	4	41	1
1944	1,239	25	58	1	10	50	1
1945	1,263	28	30	4		41	12

TABLE I—Continued

Year	Members Previous Year	Increase by			Decrease by		
		Baptism	Letter	Other	Death	Letter	Other
1946	1272	28	59	2	9	31	0
1947	1301	24	60	7	10	39	3
1948	1340	35	42	0	5	45	10
1949*	1357	49	63	3	12	37	6
			3202		4168		
1950	1484	58	80	—		71	—
1951	1414	16	—	—		—	—
1952	1435	34	54	—		67	—
1953	1444	34	39	—		59	—
1954	1458	41	52	—		84	—
1955	1230	51	103	—		92	—
1956	1216	31	34	—		76	—
1957	1157	21	31	—		120	—
1958	1042	6	15	—		37	—
1959	1021	23	22	—		66	—
1960	1025	39	39	—		61	—
		3307	3671		4901**		

*From 1950 onward the denominational statistics combine increase through letters in a total annual figure, likewise the three columns for decrease.

**Insufficient figures for losses.



THE MINISTRY OF THE CHURCH—1960

Dr. F. Bredahl Petersen, Pastor (Center). Rev. Richard W. Dutton, Assistant Minister and Director of Religious Education (Left). Mr. Roderick P. Thompson, Minister of Music and Director of Choir School.



THE BOARD OF DEACONS—1960

Seated (Left to Right)—Aldine Bird, William McGinnis, Lewis Jones, William Weiss, Albert Riddle. Second row—Andrew Crane, Jr., Charles Stanko, James Willan, Moore Linkenhoker, Frank Sutton, Dr. F. Bredahl Petersen, Pastor. Rear—Calvin Talbott, Walter Allred, Nelson Hammond (Chairman), Donald Osborn, Raymond Madden. Others not shown.

TABLE II
PASTORS OF THE SEVENTH BAPTIST CHURCH

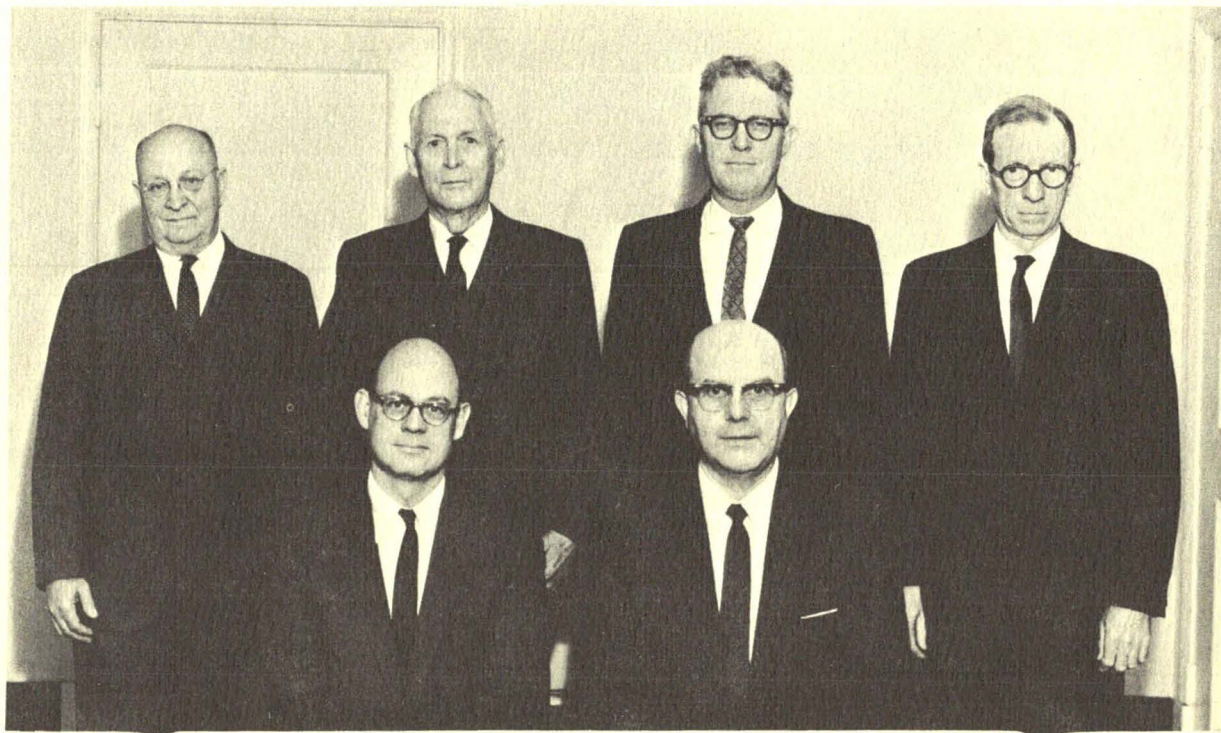
Name	Duration of Service
1. Richard Fuller	June, 1847–March 31, 1871
2. W. T. Brantly	April 17, 1871–March 6, 1883
3. Thomas D. Anderson, Jr.	October 2, 1883–October 20, 1887
4. William Harris	December 2, 1888–May 3, 1891
5. H. Allen Tupper, Jr.	March 1, 1892–October 6, 1895
6. W. J. E. Cox	January 1, 1896–November 1, 1899
7. John H. Eager	January 1, 1900–August 1, 1902
8. M. V. McDuffie	February 1, 1904–September 1, 1906
9. John Roach Straton	September 1, 1907–June, 1913
10. Charles H. Pinchbeck	February, 1914–February, 1925
11. John Henry Day	March, 1926–March 28, 1954
12. J. Winston Pearce	April 11, 1954–June, 1957
13. F. Bredahl Petersen	March 1, 1958–

APPENDIX
DOCUMENTS RELATING TO THE SCHISM OF 1845 WITHIN
THE FIRST BAPTIST CHURCH OF BALTIMORE

I. The Church Letter to the M. B. U. A.

The past year has been with us one of unprecedented trial Peculiar and afflicting circumstances with which you are doubtless acquainted have occasioned a disrupting in our body and have forced us away from the holy and beautiful house where our fathers worshipped to seek in freedom from collision and contention the privileges of religious worship in an upper room.

In our last report to the Association our total number is stated as 470. Of this number there are as nearly as we can determine absent from the city or who have not attended the meetings for some time, 102, and there are not an unconsiderable number who stand disconnected with another part of the church, upwards of 230 of the above number and who are represented by this letter have united in upholding the government of the church as adopted in 1835, they do not now ever arrogate to themselves exclusively the title of the First Baptist Church of Baltimore—the church consists of all its members and we recognize those who differ from us as still in church relations with us, and shall continue so to recognize them until they are regularly dismissed, but we claim that those who assemble at the regular time appointed by the rules for the transaction of the business of the church are alone competent to act as the church—our delegates hereafter named were appointed at such a meeting and are therefore alone the legally constituted delegates of the First Baptist Church of Baltimore. They are as follows viz.



BOARD OF TRUSTEES

Seated (Left to Right)—C. Keating Bowie, Dr. F. Bredahl Petersen. Rear—Franklin W. Sutton, W. Hunter Edwards, Walter Allred, William Lupton. Others not shown.

James Wilson, Thomas Mayburry, Nelson Clark, Orson Kellogg, Benjamin G. Fry, Hamilton Salmon, Franklin Wilson, Stephen Thornton and Stephen P. Hill.

II. Correspondence between the two factions:¹

To Samuel Scribner Esq., Chairman of Temporal Committee

Baltimore, August 1, 1844

Dear Sir,

As Friday the 2nd inst. is the regular day in course for the church to meet to transact business, notice to that effect being given, and understanding through a note from bro. G. W. Norris that the committee have determined not to hold the regular church meeting we therefore request you as Chairman of said committee to have the Lecture room opened (for the use of the church to hold the above mentioned meeting in) on Friday evening the 2nd inst. at eight o'clock (an answer is requested).

THOMAS MAYBURY, *Deacon*

To Thomas Mayburry, Esq., Baltimore

Dear Sir,

Your note of this date received. There have been new arrangements of the church meetings (since you and your associates separated from us and held your meetings at another place) by which the church do not now hold Friday evening meetings. We are not aware of any notice being given by the church for a meeting on Friday evening the 2nd inst. as you state, but we are very certain that no such notice has been given by the church.

The committee have therefore instructed me to say "that there is no meeting of the church to be held on Friday evening next as you suggest and that the house will not be open on that evening."

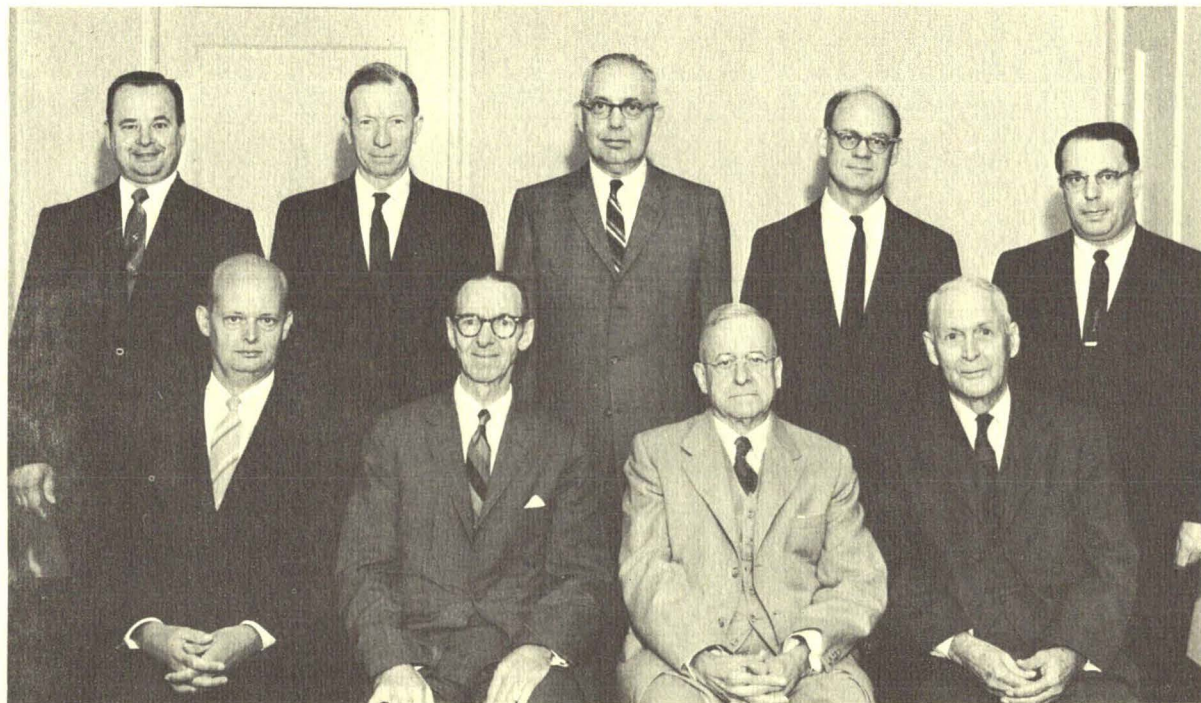
Very respectfully,

S. SCRIBNER

IV. Resolution describing the court decision.

Whereas at church meetings held in the course of the year 1844 of the members of this church a majority of the adult male portion thereof attempted to change and alter the government of the church adopted in March 1835 and to deprive females and minors of certain rights and privileges secured to them under the said government and whereas the committee elected under the charter undertook to establish bylaws by which the rules and regulations of 1835 were attempted to be abolished and their own established in their place, and, Whereas by a recent decision by the Judges of Baltimore County Court in the case of J. Wilson and others against S. Scribner and others, it has been decided that the proceedings of the *adult* male members in thus attempting to deprive females and minors of their rights were illegal and void, and that the rules and regulations adopted by the church in 1835 were alone binding on said body.

¹ *Record of Proceedings of the First Baptist Church of Baltimore 1844-1847.*



BOARD OF FINANCE

Seated (Left to Right)—Wilson Jones, William Hugh Bagby, Howard F. Lohrfink, W. Hunter Edwards. Standing—Charles Stanko, William Lupton, James W. Willan, C. Keating Bowie, Orville W. Tarner. Others not shown.

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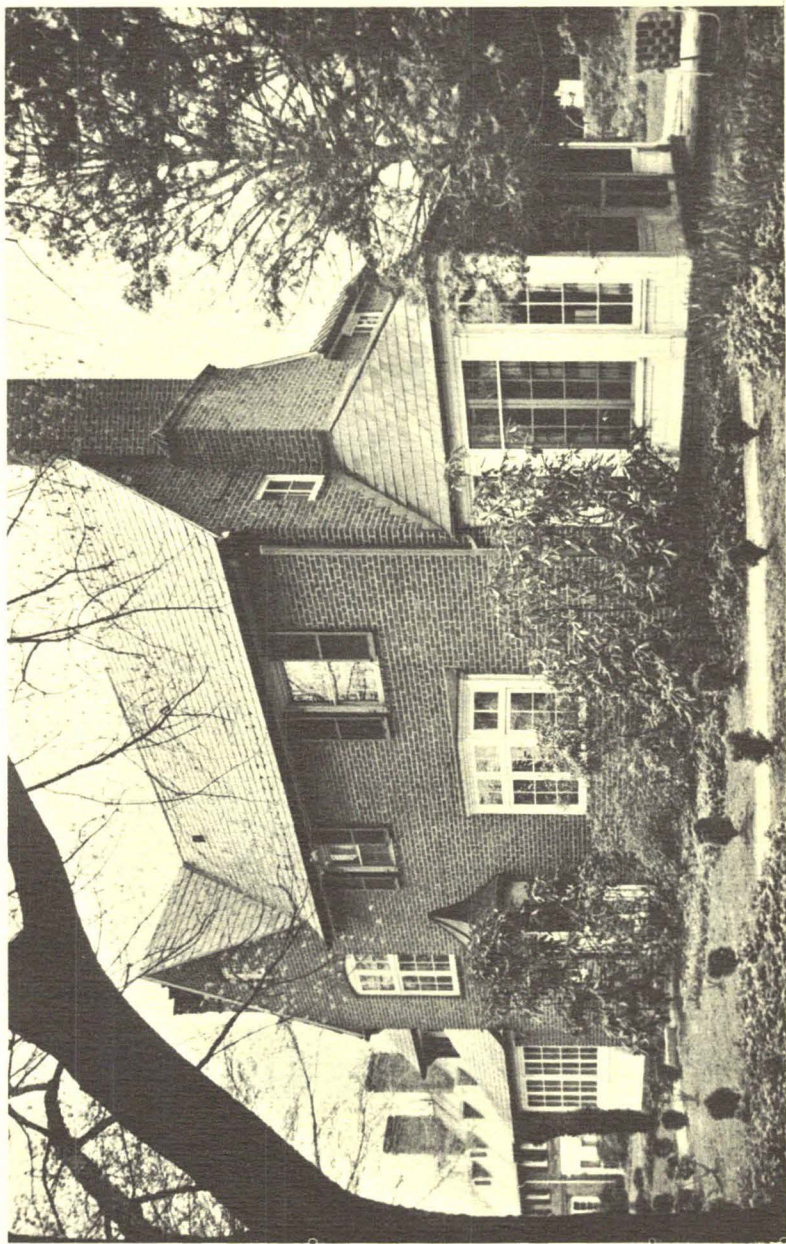
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THE MINISTER'S HOME



THE CHURCH HOUSE
1921 ST. PAUL STREET

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ACT OF INCORPORATION

Act of Incorporation of the Trustee }
of The Seventh Baptist Church }
Baltimore }

To all persons to whom these
presents shall come Greeting
KNOW ye that the male

members of the Seventh Baptist Church of the City of Baltimore above the age of twenty one years residing in the City and precincts of Baltimore desirous of being constituted a body politic and corporate under and in pursuance of the act of the General Assembly of the State of Maryland passed at November session 1802 entitled an act to incorporate certain persons in every Christian Church or Congregation in this State and of the Supplement thereto passed in 1809 Chap 89 did assemble together on the 19th day of November 1845 in their Church in Calvert Street Baltimore City (being the place ordinarily used for public meetings of the members of said Church) agreeably to public notice given in the said Church on the two successive Sabbaths preceding and did duly elect by ballot for one year or until a new election be held according to law the following seven sober and discreet persons to wit Daniel Chase A W Paulson A R Levering Alex D Kelly Jr L P Payne John G Rons and A A Chapman who together with the Pastor (at present vacant) are to act as Trustees of said Seventh Baptist Church to be a body politic or corporate by the name style and title of the Trustees of the Seventh Baptist Church of Baltimore and by the same name to have perpetual succession in law and fact and to be capable and able in law to sue and be sued implead and be impleaded in any court of law or equity in this State or elsewhere and to make and have a common seal and the same to break alter or renew at pleasure and the said male members over the age of twenty one years did then and there with other articles constituting their form of government adopt the following articles for perpetuating the succession and ascertaining the proper qualifications of said Trustees

ARTICLE 2nd In the election of Bishop or other officers and Trustees of the Church it shall be the duty of the deacons to cause public notice of the time place and purpose thereof to be given from the pulpit on each of the two successive Sabbaths next preceding the election

ARTICLE 6th A Committee of seven members of the Church shall be annually elected on the 2nd Thursday in Oct or as soon thereafter in each

year as may be convenient who together with the Pastor shall form a body politic and corporate by the name and style of The Trustees of the Seventh Baptist Church of Baltimore who shall continue in office until others are elected and who shall hold in trust all property effects &c for the benefit of the Church

The Acts of said Committee to be valid only when ratified by two thirds of the members at a regularly convened meeting of the Church

Any vacancy that may occur in this Committee previous to the annual election shall be filled by the remaining members

We the Trustees (the office of Bishop or Pastor being at present vacant) of the Seventh Baptist Church of Baltimore do hereby declare and certify that the foregoing proceedings herein mentioned and alluded to have been duly and legally conducted according to law and the usages of our Church.

IN TESTIMONY WHEREOF we have hereunto subscribed our names and affixed our seals this ten day of December in the year of our Lord one thousand eight hundred and forty-five Signed and sealed in the presence of

Witness

WM MCJILTON

DANIEL CHASE

(Seal)

ELI DUVAL

R W PAULSON

(Seal)

L P BAYNE

(Seal)

A R LEVERING

(Seal)

JOHN G RONS

(Seal)

ALEX D KELLY JR

(Seal)

ALLEN A CHAPMAN

(Seal)

STATE OF MARYLAND CITY OF BALTIMORE TO WIT be it remembered and it is hereby certified that on this tenth day of December in the year of our Lord eighteen hundred and forty five before the subscribers two Justices of the Peace of the State of Maryland in and for the City of Baltimore personally appeared Daniel Chase A W Paulson A R Levering Alex D Kelly Jr L P Bayne John G Rons and A A Chapman and each severally acknowledged the above instrument of writing to be his act of the male members of the Seventh Baptist Church of Baltimore over the age of twenty one years and of themselves as Trustees of said Church and we further certify that from our own personal knowledge we are satisfied that they are the parties described as and professing to be Trustees of said Seventh Baptist Church of Baltimore

IN TESTIMONY WHEREOF we have hereunto subscribed our names
the day and year aforesaid

WM MCJILTON
ELI DUVALL

Received to be recorded the 9th day of February 1846 at $\frac{1}{2}$ past 10 o'clock
A M Same day recorded and examined

Per A W BRADFORD Clk